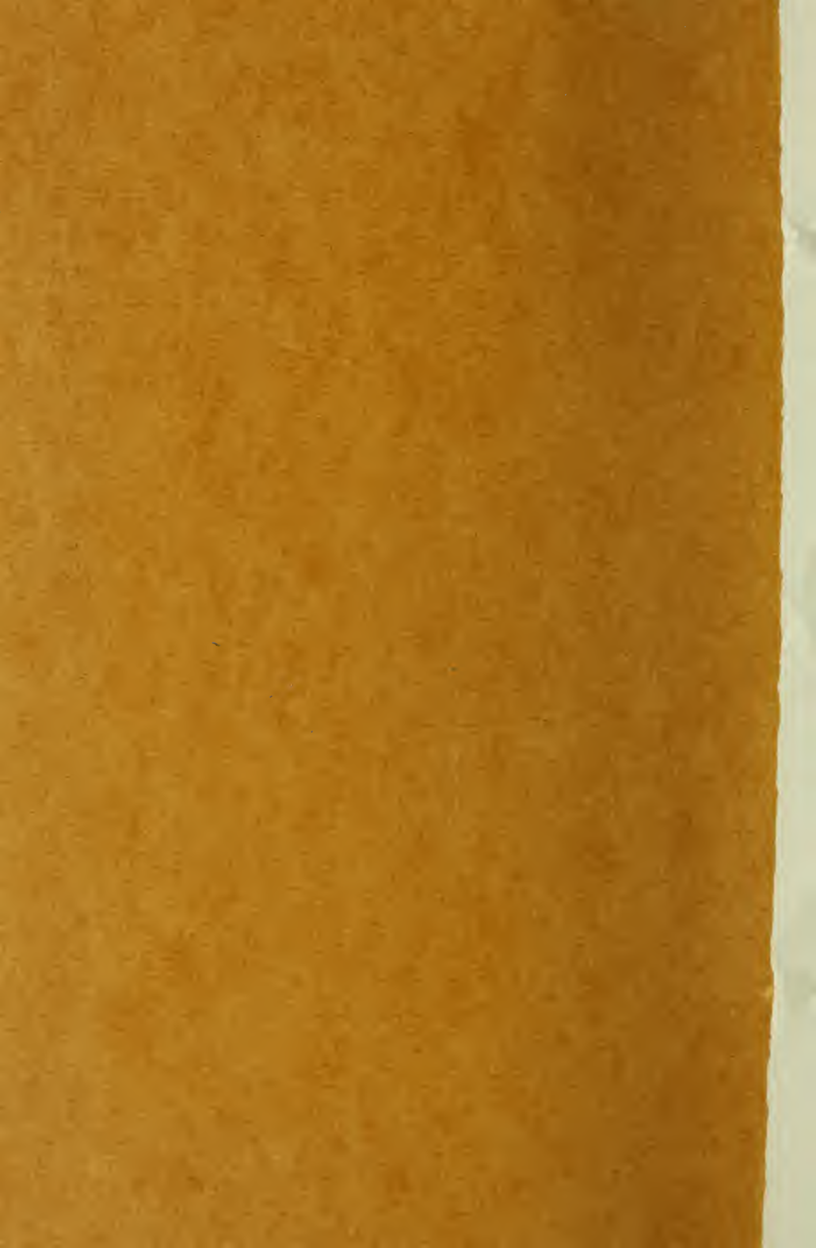
ALOUF

HISTORY OF BAALBEK.





# HISTORY

OF

# BAALBEK

BY

ONE OF ITS INHABITANTS

**MICHEL M. ALOUF**

Approved by the Geographical Societies
of Paris, America, Germany, Belgium,
by the University of Upsala,
and by the Royal Library of Berlin, etc., etc.

**TWELFTH EDITION**

**revised and completed**



**Catholic Printing Press**
**Beirut**

1914



Baalbek 4/VII/1919

M Alouf

# HISTORY

OF

# BAALBEK

BY

ONE OF ITS INHABITANTS

**MICHEL M. ALOUF**

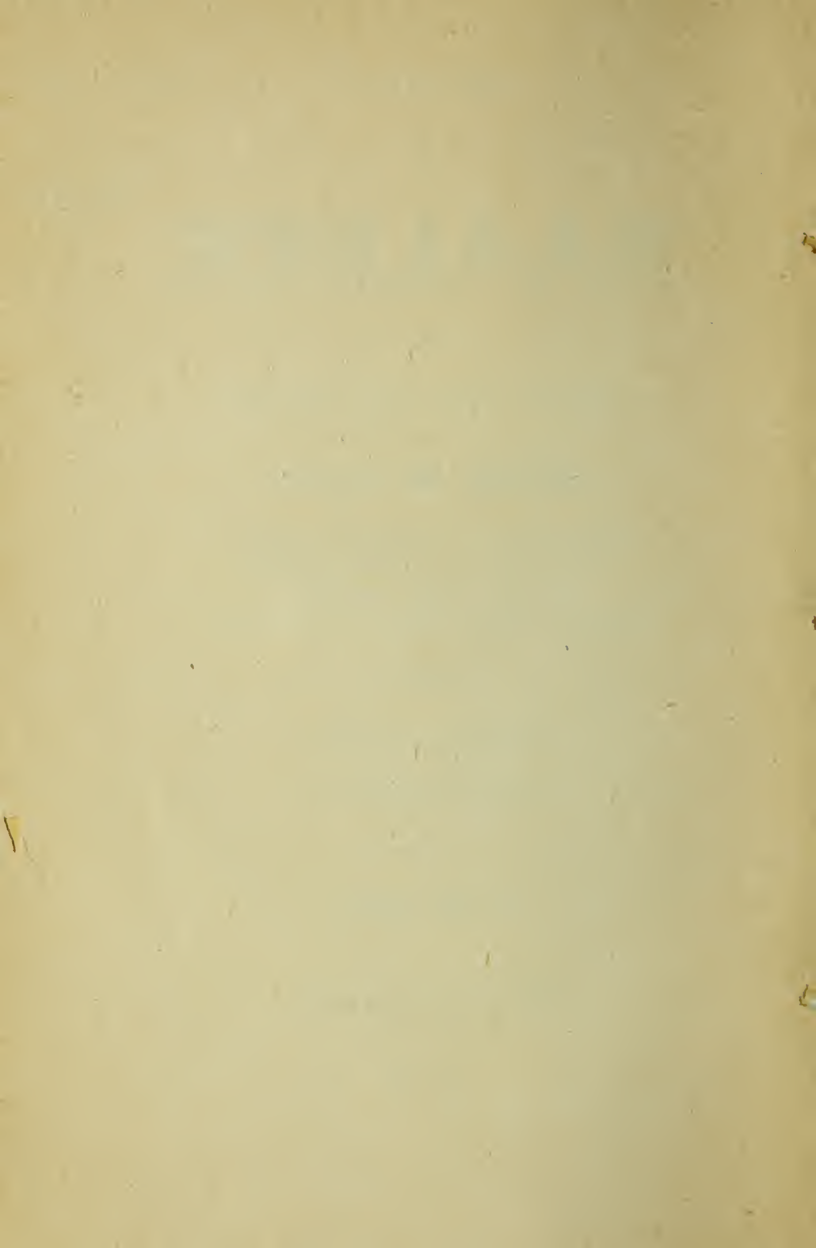
Approved by the Geographical Societies
of Paris, America, Germany, Belgium,
by the University of Upsala,
and by the Royal Library of Berlin, etc., etc.

**TWELFTH EDITION**
**revised and completed**



**Catholic Printing Press**
**Beirut.**

1914



# PREFACE

## TO THE FIRST EDITION.

It would be superfluous to enumerate the motives that led me to write this book. The world-wide fame of the ruins of Baalbek draws crowds of admiring tourists yearly, and standing before these wonderful monuments, strangers feel overwhelmed by their beauty and by all the historical and architectural questions they evoke. No contemporary historian having ever tried to give satisfactory answers, either as to their origin, or date, I have tried to do so and render a service to my country and its visitors.

I have drawn my information, either from documents, which I have been able to collect personally, or from the works of historians, although their allusions to the town were often vague. My aim has been to give the reader a clear and concise version of authentic facts, obeying the well-known saying that " Brevity is the soul of wit." Any shortcomings, the reader must attribute to my youth and the difficulty of writing in a foreign language.

(1890)

# INTRODUCTION

Thanks to the favorable reception of the History of Baalbek, by different scientific Societies, by the Syrian Press, as well as by several archæological scholars, I now feel encouraged to offer to the public a completely revised edition.

If the result of six years of patient research and conscientious work meets with their approval, I shall feel myself sufficiently rewarded. I ought to offer my most sincere thanks to the Geographical Societies of Paris, of the United States, of Germany and of Belgium for their ever-ready aid and encouragement.

Many additions have been made to this twelfth edition, which will make it a useful and interesting guide to the tourist.

The environs of Baalbek, whose history is so intimately connected with that of the city itself, are described in this volume.

Four different routes are mapped out for the tourist, who desires to visit systematically these interesting ruins and picturesque sites.

While on a visit to Baalbek, on the 10th of November 1898, the German Emperor, William II, whose keen interest in all questions connected with art and scientific research is well-known, decided that the

honour of throwing light upon the obscure history of this celebrated town, of leaving to future generations the plans of these monuments, both in the original and in their present state, and of protecting them from the wear and tear of time, should, if possible, be reserved to the savants and archæological scholars of his own country.

The Sultan having authorised the Germans to undertake this work, the Emperor lost no time in sending a mission composed of the ablest engineers under the direction of the celebrated archæologist Professor O. Puchstein. Work was started at once. Clearing, excavating and exploring occupied the period extending from September 1900 until March 1904; then they were able to ascertain which of these monuments were of Roman or of Byzantin origin and what parts had been added by the Arabs.

In my previous editions of the history of Baalbek, I had drawn my facts from the best authorities then known, but the new light thrown on the subject by the German Mission shows, that, on some points, my information was inexact. Profiting by the discoveries of the German Mission and by those I have made myself, I have been able to make many corrections in the present work. In the former edition of my book, I inserted two plans, one representing the original state of the temple, one showing their present condition.

These plans were the most exact to be obtained at that time; the German Mission have provided us with more precise ones. Thanks to them, I have been able to give, in this edition, the plans of the temples, before they were touched by either the Byzantines or the Arabs, thus giving a good idea of the grandeur of Roman Architecture at its apogee. I have also added a plan, showing the present ruined state of the temples.

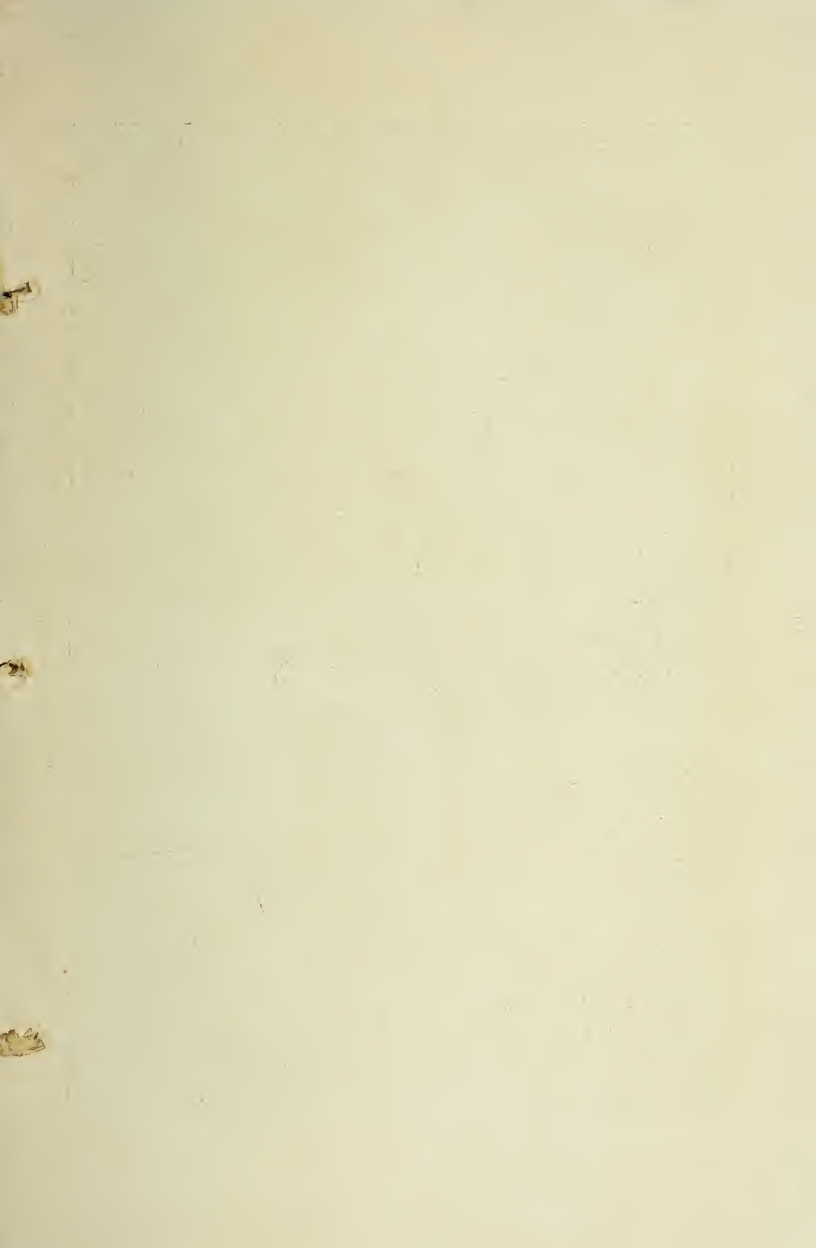
Some authors, among others, Murray, Hasket Smith and Meyer have appreciated my first publications, and have quoted them mentioning the source of their information; but others, while quoting them freely, have, I regret to say, quite omitted to mention my name.

An enthusiastic admirer of this glorious country of the sun, my native land, I long to make the beauties of Baalbek more universally known, and I shall feel myself amply repaid, if, while being useful to tourists, I can inspire them with enthusiasm.

## ABBREVIATIONS.

| | |
|---|---|
| N. | North. |
| S. | South. |
| E. | East. |
| W. | West. |
| Ch. | Chapter. |
| Min. | Minute. |
| H. | Hour. |
| F. | Feet. |
| Inh. | Inhabitants. |
| Met. | Metwali. |
| Pl. | Plan. |





General view of the Acropolis.

# BAALBEK

## CHAPTER I.

### Its present state.

Baalbek, one of the best-known towns in Syria, lies at the foot of the Anti-Lebanon mountains to the North of the plain of the Bekaa (formerly known as Coele-Syria), 3850 feet above the sea-level, 34° 10' lat. N. W. and 36° 10' long. S. E. according to Greenwich meridian. It was once a large city, situated between Tyre and Palmyra, and, thus offering great advantages as a commercial center, it grew rapidly and soon became one of the most important Syrian towns.

Now it is the chief town of a caza (district) known by the same name, and forms a part of the Vilayet (province ) of Damascus. A squadron of mounted police, and the whole staff of officers and non-commissioned officers of a regiment of the reserve (redif) are stationed there, Baalbek being a center of concentration in case of war. Its population numbers about 5 000, almost half of which are Metwalis (Chiites), a quarter are Sunnites and the rest Christians, (1000 Greek Catholics, 150 Maronites, 100 Greek Orthodox).

The Greeks have a bishopric there, while the Maronite Archbishop has his residence in the Lebanon. There are four mosques, of which three are used both by the Sunnites and the Chiites, the fourth, now falling into ruins, was formerly a church dedicated to Saint John.

Of the seven small ruined temples of Oualis, the best known are: the temples of **Naam** and of **Sheik Abdullah** on the top of the hill, which overlooks the town. In honour of this Sheik, the Moslems celebrate a yearly festival, gathering in great numbers, carrying flags, and beating drums and cymbals. Entering the town, opposite the Grand New Hotel, stands the tomb of Khôlat, sacred to the Metwalis; Khôlat was the daugther of Hossein, son of Ali, cousin of Mahomet. After the defeat and murder of Hossein by the Ommiàds, his family was led captive to Damascus; but Khôlat died at Baalbek on her way into exile.

Then, there is the chapel of the Greek Catholics dedicated to the prophet Elias, built a little outside the town, among the ancient quarries, from which the huge blocks of stone for building the temples were hewn.

There are three churches in Baalbek, one for each of the different sects; six schools for 300 pupils with 15 masters; and some large barracks built by Ibrahim Pasha, the Egyptian, on the ancient walls to the N.W. of the city, parts of which are in ruins.

The tourist will find four good Hotels. The **Grand**

**Hotel of Palmyra**, managed by Mr. Pericli Mimikaki, built on the site of the old theater mentioned in the 6th chap.

The **Grand New Hotel**, belonging to Antoun Arbid, and **Hotel Victoria**, which is the property of Courbage Brothers. The fourth Hotel, built by Messrs Khaouam, is a fine building surrounded by shady grounds near Ras-el-Ain, after which it is named *Ras-el-Ain Villa, Khaouam Hotel.*

The houses of this town are decidedly humble in appearance; the Christian quarter, however, is noticeable for its cleanliness, it lies in a good position. The majority of its inhabitants subsist on the produce of the land. Numerous gardens surround the town giving it a pleasant aspect. The favorite resort of the inhabitants is the spring of **Ras-el-Ain**; here they can enjoy the sight of cool limpid waters and green grass beneath the shady trees. A lovely avenue of willows leads to the spring, the wide-spreading branches giving sufficient protection from the syrian sun. Close to Ras-el-Ain is an ancient Mosque, built by King El-Zahers Bibars in 1277 A. D., and now falling into ruins.

To the East of the town and within an hour and a half's walk is the copious spring of Lejooj, whose plentiful and pure waters were brought to the temples and to the town by a roman aqueduct, large parts of which still exist. The German Mission discovered

the reservoir in which the water was stored before distribution. The aqueduct terminated at the top of the hill of Sheik Abdullah by a column called the *Column of the Monk*, composed of 18 blocks of stone, hollowed out in the center, supporting a reservoir. This column was destroyed about sixty years ago, the debris scattered and a small house built on its site. I came across some of the stones, which,once,probably,formed part of this column, in the Christian quarter, but they have since been broken up and used for repairs.

The travellers, Giraud and Sautet, visiting Baalbek in 1705, mention this column, describing both its position and form. The Professor Perdrizet, in publishing their memoires, has mistaken this column for that of Ya'at situated in the plain to the west of the town. (1)

A large and deep reservoir, with inside walls covered with terracotta, has been discovered on the hill of Sheik Abdullah, and is known by the name of " *the Oven of the Profane.* "

At a little distance to the west of this reservoir, the Romans built a small temple surrounded by fluted columns, overlooking Baalbek and the plains. It was approached from the town by a flight of steps, at least forty metres high. This temple has completely disap-

---

(1) See writings of P. J. Mariette on Baalbek and Palmyra, published with notes by Paul Perdrizet.

peared, its stones being used by the Arabs, when building the ramparts nearby; but traces of the steps, hewn out of the rock, are still visible, and blocks of stone, formerly forming part of the fluted columns, can be seen both in the walls of the houses, built near the site of this temple, and in the Mosques. A design of this temple and its flight of steps is engraved on the coins made by the Romans at Baalbek. An inscription, which I descovered near this site in the Arabian fortification makes me inclined to believe that this temple was dedicated to Mercury. (See the appendix).

Four old buildings occupy the four corners of the town: to the east, **Kobbat Satha**, once the burial place of the princely family of Harfouches, governors of the country. The second, **Kobbat-el-Sa'adin** (Cupola of the Monkeys), situated to the north of the barracks, dates from 1419 (A. D.); this was the tomb of the governors of the town, and the eastern door is a beautiful specimen of Arabic architecture. The third, **Kobbat Douris**, to the left of the road leading to Baalbek, dates from the middle ages, being built by the Arabs in 1243 with the columns taken from the Acropolis; it is an octogonal tomb without any architectural beauty. Eight columns of red granite, having neither bases nor capitals, supported a dome, which has been completely destroyed; and a sarcophagus, raised on one end between two columns used to do duty as a *Mihrab*, but it has fallen down.

The fourth tomb, called **Kobbat-el-Amjad** after its builder, King el-Amjad Bahram Shah, is on the hill of Sheik Abdullah. The fluted pilasters, on the exterior of the building, show, that materials forming part of some earlier monument were employed; probably they were pulled down from an edifice raised in honour of Zenodore, tetrarch of Abilene, and of other members of the family of Lysanias. This is to be presumed from the inscription discovered by Monsieur de Saulcy near this tomb.

The town was surrounded by Roman walls, beginning probably near Kobbat-Douris on the west; they stretched on to the ancient quarries and to the top of the hill of Sheik Abdullah, then they followed the river of Ras-el-Ain right up towards the east of the source itself, which was enclosed within the walls in those days.

These walls then extended in a northerly direction as far as the cemetery (Charaouni) and towards the west until they reached the barracks, built by the celebrated general Ibrahim Pasha, parts of this building still exist and are in a good state of repair. There, in front of the " Cupola of the Monkeys, " is the north gate, Roman in architecture, with its wide cornices and beautiful basements built of blocks of massive stone; it is in a good state of preservation. The wall then branches off in a westerly direction, adjoining the Arab ramparts which are well preserved.

One can prove that originally the roman walls

extended from this N. W. angle straight up to the walls near Kobbat Douris, so that the Acropolis was actually within the roman walls and only a few hundred yards distant from the East, North and West sides. People have been mistaken in thinking that the Acropolis formed a part of the walls of the city. We have been present at excavations in the garden of Al-Midan, some 400 metres to the West of the Acropolis, where traces of the Roman walls were discovered, stretching westward some 100 metres from this place. Not far from there, I found a cippus with a sculptured base and cornice bearing a latin inscription. The Jesuit Father Jalabert, having inspected this inscription, admits my hypothesis that, considering the weight of the cippus, one may safely conclude, that it still occupies approximately its original place. Thus, the ancient city must have extended far towards the west.

Excavations made in the gardens to the south and to the west, have always revealed the foundations of ancient dwellings. This confirms our opinion ; so does the fact that all excavations made to the east of Ras-el-Ain invariably disclose traces of foundations, stone gates, and even parts of a massive wall, which prove that the Roman wall passed that way.

Parts of the Arab walls are visible, the best preserved portion is to be seen near the barracks. The ancient city had however dwindled at this period, and the Arab walls did not measure more than four kilo-

metres in circumference and we can conclude that the Acropolis, at this date, formed part of the north and west walls.

The memorial inscriptions, found in the walls, show clearly, that the stones, on which they are engraved, were placed there by the Arabs, when building these new walls.

# CHAPTER II.

## The district of Baalbek.

## Produce. Means of Communication.

## Irrigation.

The district of Baalbek covering an area of 64,000 sq. hectares counts 69 villages. It is bounded by the caza of Bekaa on the South; on the East by Anti-Lebanon; on the North by the caza of Homs; and on the West by the Lebanon. Its inhabitants number more than 33,000: 15,000 Metwalis (Chiites), 4,500 Musulmans, (Sunnites), and 13,500 Christians (6,500 Greek Catho., 2,500 Greek Orto., 4,500 Maronites).

**Produce.** — On the whole, the soil of the caza of Baalbek is fertile, except that of the mountainous districts. Wheat, barley, maize, beans, black vetch, silk, and almost every kind of fruit and vegetable, flourish. The vast forests, in which numerous herds of goats and sheep feed, cover the lower hills of the Lebanon belonging to this district, whose inhabitants as well as those of Damascus and Zahleh procure, here, their supply of wood, charcoal and tar, all which, they use extensively.

**Means of Communication.** — Even in the plain, the majority of the roads are neglected and in bad repair. The one most used is the carriage road between

Baalbek and Zahleh; another will ultimately join Baalbek and Homs but is not yet completed; and one measuring 15 kilometres in length, stretching from Baalbek to the foot of the hills, has been lately laid down.

There are other roads practicable for caravans; one between Baalbek and Damascus passing by Zebedani; others connect Baalbek, Becherreh, Akoura and Biskinta, intersecting as it were the Lebanon, but all of these are only practicable in summer. A road, traversing the Anti-Lebanon range, allows communication between Yabroud and Nebk. The railway between Baalbek and Damascus crosses the southern part of the district. A wide-gage railway line crosses the district from the South to the North joining Baalbek, Al-Leboueh, and Ras-Baalbek.

**Irrigation.** — The canton is more abundantly watered on the East than on the West. Numerous streams irrigate it; the following are some of the most important:

The *Litani* (the old Leontes) near Hoosh Barada, at two hours' distance from Baalbek. After a course of 112 miles, it empties itself into the Mediterranean near Tyre.

The river *Yahfoufa* rises in the gorges of the Anti-Lebanon mountains, near Maaraboun. During its rapid course it receives the waters of the Serghaya and Gaydat Nebi-Chite, passes through the valley of

the Yahfoufa, waters 12 villages and finally empties itself into the Litani below Rayak.

The *El-Assi*, the most important river of Syria, rises at the intermittent spring of the Allak, 2 hours north of Baalbek. In winter the Allak, swollen by the numerous torrents which join it, crosses the northern part of the district, joining its tributary, the Leboueh, it rapidly passes the limits of the district and uniting with the Ain-el-Zarka takes the name of Orontes or El-Assi. After flowing through the north of Syria for a distance of 165 miles, the El-Assi empties itself into the Mediterranean near Souaydieh.

**Environs.** — In order to give an exact idea of the environs of Baalbek and to better describe the charms and interest which they offer to the tourist, I have traced four different routes which will facilitate a thorough visit.

## ROUTE I.

### From Baalbek to the Cedars.

Leaving behind the gardens and orchards, which surround the town of Baalbek, giving it such a delightful appearance, and having passed quite close by its walls and Ibrahim Pasha's barracks, the tourist sees stretched before him the plain of Coele-Syria, which, if it were well cultivated, would be one of the most fertile in the world. After three quarters of an hour's walk, *Ya'at* is reached, a badly watered village, inhabited by 690 Metwalis and 200 Greek Catholics and Maronites.

On leaving Ya'at the traveller has the choice of two roads; after walking 40 min. along the one leading to the right, he can catch sight of the *Column of Ya'at*, lying to the left about 15 min. off the road. It is composed of 16 stones, bearing a small corinthian capital and is raised on a pedestral formed by steps. The whole column measures about 65 feet in height. No other trace of any building has been discovered near it. Tradition states that Saint Helen, travelling from Constantinople to Jerusalem in her search for the cross, raised one of these monuments at each of her stopping places, as a souvenir of her journey and at the same time to facilitate the transmission of the news of the discovery of the true cross, for beacons were to carry the news to Constantinople. But it would be more likely that this column simply commemorates some battle fought in its neighbourhood.

After leaving the column of Ya'at, an hour's journey brings one to the first village *Deir-el-Ahmar*. The only water the 1000 Maronite inhabitants have for drinking purposes, is thick and reddish in colour. But the village boasts of two churches and a school of 40 pupils and is surrounded by forests. To reach Ainata from Deir-el-Ahmar, the help of a guide is necessary. Having traversed the forests of oaks and juniper trees, which cover this part of the Lebanon and walked 1 1/2 hour, the poor wretched Maronite village of *Mouchaytieh* is reached and in another hour, the miserable village of *Ainata* with its mean little houses. But its position is beautiful and the climate healthy; lying in a valley full of enormous walnuts. 200 Maronites inhabit Ainata, and have built a little church there.

Ten minutes from the village and to the north, the traveller will find a spring of fresh water, gladly welcomed after the long hot walk. The road to the left winds upwards almost perpendicularly, but splendid views occasionally reward the traveller for his exertions.

An 1 1/2 hour more and one reaches the culminating height of the *Djebel-el-Arz* (Mountains of Cedars, 7700 ft. high) which is generally covered with snow, and commands a magnificent panorama, Below, stretches the range of the Lebanon with its forests and numerous valleys. The beauty of Lake Yammouneh reminds one of the Swiss lakes, naturally though on a smaller scale. The immense fertile plain of Coele-Syria stretches far away below, with its small villages and streams. Beyond, on the slopes of the Anti-Lebanon, the queenly Baalbek rises from amongst the surrounding vegetation over-looking the plain. Further to the right towers upward the stately Mount Hermon, standing out majestically against the deep blue sky. In the other direction the view is quite different but not less attractive ; in the foreground the Cedar forest, beyond the mountains forming a vast amphiteatre, and then on the slopes towards the sea the villages of Becherreh, Hasroon, Ehden and lastly the town of Tripoli; beyond, the ocean, stretching to the horizon.

A path, as steep as that which led to the top, descends first to the spring of Qadischa (1 hour 20 min. below) and then on, in ten minutes, to the cedars themselves.

Some of these cedars measure 30 metres in height. Cedars are evergreens, of the Conifera family, with aciculated leaves and wide-spreading horizontal branches bearing dark brown cones. Cedar wood is famed for its solidity and its sweet scent ; as it contains a certain quantity of bituminous resin, damp does not affect it, nor do worms attack it.

Pline affirms that the cedar groves of Crete, Africa, and Syria supply the most-prized and most durable of all wood. The roof of the temple of Diana built of cedar wood lasted four centuries, while the temple of Numidia remained in a perfect state of preservation for 1500 years.

The Bible mentions the glories of the Cedars, their num-

ber, height, size, and their great utility for all building purposes, masts of ships and statues (1). Both David and Solomon employed large quantities of cedar wood, the former in the construction of his palace, the latter in building the temple of Jerusalem (2). Numerous forests covered the hills of Lebanon at this time. Solomon employed 50 000 woodmen to cut down cedars and cypress trees, to be used in building; this army of workers was renewed by weekly relays of 10 000 men (3). Hiram, king of Tyre, had these cedar logs bound together into the form of rafts and then towed down to Jaffa. Zerubbabel, who was charged with the building of the second temple, made use of them (4). The historian Josephus confirms this, as he states that Herod the Great employed cedar wood when reconstructing the Temple. It is also believed that both Our Saviour's Cross and the cupola of the Church of the Resurrection at Jerusalem were made of cedar wood.

Of all the cedar groves, which covered the slopes of the Lebanon in former times, there now remain but five; the one near Becharreh has the largest and the most beautiful trees. This little grove flourishes at a height of 1,920 metres on the green slope at the foot of Dahr-el-Qadeeb, the summit of which measures 3,070 metres. This grove has a circumference of over 1,000 metres containing at present only 400 trees, twelve of the most venerable are to found on a hill towards the S. E., a wall encloses them all. In the center of the grove stands a maronite chapel and nearby grows the oldest and most gigantic of these cedars, its trunk measuring 17 metres in circumference. The Maronites hold these cedars in great vener-

(1) Es. XXVII: 5; and XXXI: 3; Ps. XCII: 13; Es. XLIV: 14.

(2) II Samuel V: 22; and Kings V: 6.

(3) I Kings V: 23.

(4) Esdras III: 7.

ation and it is considered a religious duty to visit them every year at the feast of the Transfiguration.

In order to return to Baalbek the tourist takes a road leading through the west of the valley of Ainata and after 2 hours' walk reaches *Yammooneh,* a village inhabited by 100 Maronites and 100 Metwalis, pleasantly situated near a small lake of the same name, (1 kilometre in length and 500 m. in breadth). Numerous springs, issuing from the surrounding rocks, empty themselves into it. Specially noticiable is *Nahr-el-Arbaʿin*, (the spring of the forty), so named because at the time of the feast of the 40 martyrs its waters flowed abundantly from the foot of the rock on the west of the village. It forms a cascade and then, tunbles and splashes along over a rocky bed and having turned a few water mills, empties itself into the lake. The over-flow of this lake disappears into the ground in winter, but the lake dries up completely in summer and so do the springs which supply it.

On the other slope of the mountain, opposit Lake Yammooneh is the spring of Afka, the ancient Apheca, the source of the river Ibrahim (formerly called Adonis). The natives beleive that the spring of Afka is dependent upon lake Yammooneh, for its waters appear and disappear simultaneously.

To the west of the village, near the lake, are traces of a temple dedicated to Astarte. This confirms the phenician legende that Astarte, fleeing from Typhon, after he had killed Adonis, changed herself into one of the fishes of this lake. Some historians beleive that Astarte and the Egyptian goddess Isis, who took refuge in lake Apheca and lived in Lebanon, were the same. Mythology tells also how Dercetis, the daughter of Venus, having thrown herself into lake Apheca was saved by fishes.

Probably Lake Yammooneh was meant, for at Afka and in its neighbourhood no lake ever existed, whilst at Yammooneh

besides the lake itself, there are traces of the temple, of which mention has already been made. The traditional belief of the Libanese that the waters of Afka are connected with those of Lake Yammooneh strengthens our opinion. Turning eastward, the tourist pssses some little villages and after traversing several woods reaches the miserable village of *Betedi'i* (100 Maronites) built in a magnificent site on a small plateau overlooking the plain. The houses cluster round the ruined tower built of massive blocks of stone. Five minutes walk to the east, lies a Maronite convent, where fragments of columns and corinthian capitals are to be seen. A few minutes further on and towards the north, near the road, one comes to a stone bearing a latin inscription.

Further on, about 30 min. in all, from Betedi'i, are a few scattered ruins of the once important monastry of *Deir Eliante.* An hour's walk brings one back to Ya'at and in 30 minutes Baalbek is reached.

## ROUTE II.

### From Baalbek to Zahleh.

*(30 kilom. of carriage road).*

After following the carriage road westward for 16 minutes, Kobbat Douris (page 4) is reached ; five minutes later lying to the S. W., *Douris* can be seen, a small village, whose inhabitants, chiefly Maronites, number 450. Then, 35 min. afterwards and off the road to the right, in the center of the plain is the village of *Mejdeloon* (300 inh. Greek Catholics, and Metwalis) ; some ancient columns and the heavily moulded lintel of a door are to be seen. An hour further on, one comes to the village of *Talia* (500 inh. Greek Orthodox) with its church

school. After turning westward and crossing a little stream, the bridge of Litani is reached in 15 min. Another 20 min. brings one to *Beit-Chama* (300 inh. Greek Orthodox, Greek Catholics and Metwalis), 15 min. later (five min. to the right off the road) the village of *Bednael* (600 Metwalis) lies in a green valley. Ten minutes to the right is the village of *Kasr-Neba* (300 inh. Metwalis), situated on a plateau, surrounded by mountains. Traces of an ancient temple, bearing some signs of sculpture, are to be seen here. Twenty minutes further on, to the right (10 min. off the road) at a certain distance up the mountain slope lies *Temnin-el-Foka* (300 inh. Metwalis) and nearby some ruins called *Hosn Boumbousch* and several burial vaults with entrances in the Phœnician style. Soon afterwards, 5 min. to the left in the plain, one sees *Temnin-el-Tahta* (400 inh. Metwalis); four min. after that, one reaches the village of *Niha* (15 min. off the road), situated behind a hill on which stands the remains of an ancient temple; which was afterwards transformed into a powerful fortress. The German Expedition discovered the statue of the Helipolitan Jupiter in the Church of this village and sent it to the Museum in Constantinople.

In the village, other interesting ruins bear witness by their inscriptions, that they formed part of temple dedicated to the Syrian God Hadaranis, whose fires were tended by penitent virgins.

The German Mission has excavated the ruins of *Hosn Niha*, about 40 minutes beyond Niha; and has also drawn out a plan of a splendid temple dedicated to Jupiter Heliopolitan, which can compare very favourably in beauty of architecture with the small temple at Baalbek. While these excavations were being made, the ruins of a Byzantine Church were discovered.

Twenty-five minutes further on, the road passes through the village of *Ablah* (800 Greek Catholics); on the opposite side of the mountain lies the village of *Nebi Eliya* (Prophet Elijah)

surrounded by beautiful vineyards, where there is a small mosque dedicated to the prophet whose name the village bears. Fifteen minutes further on, and lying fifteen min. off the carriage road, is the large and beautiful village of *Furzol* (1500 Greek Cath.) with its church and two schools. This village dates back to the roman epoch, mention of it is made in the histories of the early Christians under the name of *Mariam Nansis*. Furzol became an episcopal see in the fifth century and even to-day the bishops of Zahleh bear the title of "Bishop of Zahleh, Furzol and Becaa". To the north of the village are to be found some rock tombs called "*Moughr-el-Habis*" (caves of the hermit). Some rough specimens of sculpture can be seen there. Half-way up the mountain and at 30 minutes' walk from these caves, the ruins of an ancient temple are reached, its entrance guarded by an obelisk crowned with laurels.

Twenty-five minutes after leaving Furzol, one reaches *Karak Nouh* (400 inh.: 300 Greek Cath. and 100 Metwalis). In the center of the village is an ancient mosque, which the inhabitants believe to be the burial place of Noah. It is supposed that after the flood, the patriarch lived in the Becaa, and dying in Karak, was buried there. His tomb measures about a hundred feet in length, as, according to the legend, Noah was a man of unusual stature. Others go even so far as to maintain, that this enormous tomb, only contains one leg of the gigantic patriarch, who, according to the inhabitants, could stand with one foot on the Lebanon, and the other on the Anti-Lebanon. Bibars, the Mameluk Sultan of Egypt, after his accession in the year 1258 A. D., paid a visit to this tomb and restored it completely. At a later date the Metwalis undertook further repairs. An inscription to be seen in the tomb states that this building was originally a Roman fortification.

*Moallakat*, the chief town of the district of Becaa (2,000 inh. Greek Catholics and Maronites), is only five minutes

beyond Karak. Five churches, of which one belongs to the Protestants, are to be found here. Many big gardens surround it and towards the south-east is the railway station of the line connecting Beyrouth and Damascus. Moallakat is only separated on the south from Zahleh by a dense grove of poplar trees, while, on the west, the houses of the two towns meet.

**Zahleh** (945 metres high) is a town of 20,000 inhabitants (15,000 Greek Cath., 1,800 Maron. 1,200 Greek Orth.) forming by itself a Caimacamiet under the administration of the Lebanon Government. This town is built on two slopes of a picturesque valley, watered by the impetuous Bardouni, which irrigates the beautiful gardens frequented by the summer visitors.

Zahleh is a town inhabited entirely by Christians, the see of a Greek Catholic bishop and of a Greek Orthodox bishop. There are thirteen churches (9 Gr. Cath. and 2 Maron.). Also a protestant church and two convents, one belonging to the Greek Catholics and dedicated to St. Elijah, the other to the Jesuits. There is a secondary school in the hands of the Basilian order, eleven primary schools and six secondary schools (3 for girls and 3 for boys); two of these secondary schools are managed by the Jesuit Fathers, two, by the Greek Catholic bishop and the remaining two, by the American and British Missions.

Zahleh is a town possessing many industries, a vast commerce is carried on in cattle, wool, grains, wine, and grapes ; besides, there exists a large tannery probably the only one in Syria.

From a historical point of view, Zahleh offers no interest ; quite a modern town, it is only mentioned towards the end of the 17th century during the wars of different Libanese Emirs. To escape the oppressive tyranny of the Harfoush family, the

Emirs of Baalbek, the Christian inhabitants of this town took refuge in Zahleh, its inaccessible position offering them safety. Even to-day the inhabitants of Zahleh are divided into two fractions : the Baalbekans and the Rassiottes, who, originally, came from Ras-Baalbek, a large village of which mention is made later on. In 1860, the whole of the Syria was agitated by the quarrels between Christians and Druzes ; Zahleh was attacked and burned.

## ROUTE III.

### From Baalbek to Zebedani.

Leaving Baalbek in a southerly direction, one reaches immediately the old quarries where lies the famous stone " Hajar El Hibla " (see Chap. VI). The road runs along the foot of the Anti Lebanon and in 25 min. Douris is reached, a village of which mention has already been made. Fifty minutes later on, the road enters a barren valley, in which springs a small fountain giving drinking water to the 200 inhabitants (Gr. Cath.) of the village Taibeh. Half an hour later, 10 min. to the left of the road, at the foot of the hill, one notices *Brital* (800 Metwalis and a few Christians). Brital is believed to be the ancient village of Berothai (see Sam. VIII). It was burned down by the inhabitants of Zahleh in 1855 to avenge the murder of one of their fellow citizens.

Half an hour later, *Hortala* is to be seen at the head of a barren and rocky valley down which a foaming torrent rushes in winter. Then the road ascends slightly and reaches *Nebi-Shit* (800 Metwalis), where the inhabitants show the tourist a mosque which according to them contains the remains of Seth (?) after whom the village is named. The Metwalis consider it a sacred duty to make a pilgrimage to this pretended tomb of the antidiluvian patriarch.

The road leads upwards to the highest peak in 15 min., and from there, a steep and rather difficult path, brings one in 10 minutes to the bottom of the valley, watered by the Yahfufa stream.

Leaving the hamlet of Janta surrounded bygardens on the right, and following the stream, one reaches *Yahfûfa* (75 Metwalis) in an hour, a village on the railway line from Beyrouth to Damascus.

If one continues to follow the river, passing the bridge of Jisr-er-Rummaneh after about 20 min., then walking for 28 min., one catches sight of *Surghaya* (800 Metw.), surrounded by beautiful gardens, watered by a plentiful spring, although the of the rest mountain slope is absolutely barren. *Ain Hawar* is reached after an hour's walk, further towards the S.W. Twenty-five minutes beyond this hamlet, the road divides into two, the one leading to the left is really only a winding path by which one reaches *Bludan* (1,477 m. high) at the top of the hill, from which there is a glorious view.

The right-hand road leads to *Zebadani* (1217 m. high). The inhabitants 3,000 (2/3 Musulman Sunnites, 1/3 Greek Orth. and Gr. Cath.) live on the produce of the vast orchards which surround it, and give it such a special charm. Quite close to it, rises the river Barada, which waters Damascus and its neighbourhood.

From Zebedani to Damascus, one follows for 8 hours the winding bed of the Barada, which waters vast gardens and makes a very pleasant note in this picturesque landscape; such luxuriant vegetation being rare in Syria.

## ROUTE IV.

### From Baalbek to the source of the Orontes.

Following the slopes of Anti-Lebanon eastward for 1 h. 10 min., one reaches *Nahleh* (250 Met.) overlooking a deep valley, down which rushes a large stream. In the middle of this valley are to be seen the ruins of an ancient temple, with a basement composed of two layers of massive stones, some courses of pilasters, decorated with a frieze, remain. Twenty min. from the village towards the S. E., springs the source of Lejooj, which supplied the temples of Baalbek formerly with an abundance of cool, clear water; some traces of the Roman aqueduct are visible, but the canals are destroyed and the water escapes into the surrounding fields.

After crossing the green valley of Nahleh, the road leads in 50 min. along the slope of a hill to the north-east to *Yuneen* (1,200 inh.: 1,000 Met. and 200 Sun.)

This large village lies at the bottom of a little valley full of beautiful gardens watered by several springs. Then the road leads up and down several hills and valleys for half-an-hour, finally bringing the tourist to the spring of Ahla, which rises at the foot of a rock and waters the hamlet of *Resm-el-Hadeth* (the boundary line) lying to the left of the road. Murray says that the " boundary line " referred to, may be that of the Promised Land.

An hour's easy climb leads to the top of the hill, commanding a glorious view over an immense panorama. The vast plain of Cœle-Syria stretches out southward like an immense chess-board, dotted with valleys. The dry barren range of the Anti-Lebanon extends northward to the limits of the vast desert of Palmyra. The Lebanon range, better watered and wooded, rises up in front, stretching far away to the north.

The beautiful lake of Homs, clear and smooth as a mirror, appears sometimes in the distance, though it is often shrouded in mist. Nearer at hand, one perceives the interesting building of Kamouh-el-Hermel (see page 26). From this height, the road slopes down gently during an hour to Lebooeh (150 Met.). The word *Lebooeh* corresponds exactly with the Hebrew word " Leboa " translated in several places in the Bible by " entrance ". In mentioning Hamath, for example, in the book of Numbers XXXIV, 8, the right rendering of the original would be " From the mountain of Hor, ye shall take as your boundary line Leboa of Hamath. "

" Hamath " in this case would mean the whole district, of which Hamath was the capital. (Compare " Great and Sidon " Gadara, etc.)

In Ezek. XLVII, 15, the same word is used in conjection with Zedad and is there translated " as men go to ". This reading in that case, should be : " this shall be the border of the land towards the north side, from the Great Sea, the way of Hethlon, Leboa, Zedad, etc. "

If this be so, Lebooeh is an important station, marking one of the boundary—points of the " Promised Land." The proximity of " Resm-el-Hamath " would seem to confirm this idea. The " entrance of Hamath " has hitherto been generally considered to refer to the plain of the Becaa, between the Lebanon chain and the Nusairiyeh mountains, but we prefer to read " Leboa " as the name of a place, and it at this village of " Lebooeh. " (1)

In fact, the two ranges of the Lebanon and Anti-Lebanon approach each other so closely here, that this village alone gives access to the country round Homs and Hamath. The land round Lebooeh is one of the most fertile parts of the dis-

---

(1) Murray, Handbook to Syria and Palestine R. 47. P. 378.

trict, and is watered by several streams, all fed by one large spring situated slightly to the east of the village. Tradition asserts that the famous Queen Zenobia dug a canal to convey a large part of this water to her capital, Palmyra. Perhaps this is why the stream, which disappears on reaching the limits of the desert, is called El-Kanat (the Canal). There certainly existed a canal at some distant epoch, because traces of it can be seen here and there in the desert.

In the village itself are ruins of a temple, afterwards made into a fortress by the Arabs.

A terrible fight took place near Lebooeh between the Moslems and Crusaders in 1170. Chehab-Eddin Mahomet, the Seldjoucid commander of the fortress of El-Beereh, at the head of 200 horsemen marched to Lebooeh to fight for the Sultan Nureddin. While on a hunting expedition, he met 300 Crusaders under the orders of the Grand-Master of the Hospitalers, who were exploring the country. A desperate fight ensued. Victory remained with the Crusaders, the ground was strewn with their victims, the few, who escaped death, were taken prisoners.

After leaving the village of Lebooeh, the road winds round, passing the spring after five minutes, and then following the bed of the Kanat, until in 15 min. the tourist finds himself opposite Nebi-Osman (100 Met. and one mosque) and in ten min. crosses the village of El-Ain (500 Met.) which commands a glorious view over the surrounding orchards. Formerly a branch of the family of Harfoush resided here; at present a sheriff lives here and administers justice.

Nearby, close to the river Al-Lebooeh, I have discovered a latin inscription, mentioning a roman road connecting Baalbek, Homs and Tripoli. This road was used in transporting the materials necessary for building the temples of Baalbek. (See appendix).

A little hill overlooking *El-Fakieh* is reached in 10 min.; a rough, rocky path leads down to the village itself in 8 min. This village (800 inh.: 600 Greek Cath. and the rest Sunnites) is surrounded by hills and rocky cliffs and boasts of a church, a school, a mosque and a bazar. The inhabitants gain their living chiefly by weaving carpets.

Leaving the village behind, and climbing upwards five min., one reaches the little plateau on which *Ras-Baalbek* is built, and in 20 min. the village itself. The 2,000 inhabitants, strong, healthy people, are all Greek Cath.; besides a church and a school there is a convent, whose Patron Saint is Our Lady of Ras, which was rebuilt is 1790 by the Melkite Bishop of Homs, Joseph Sakr. The population of this village has greatly dwindled, as, owing to the oppression of the Harfuch family, great numbers fled to Zahleh for safety. There are some vestiges of two ancient churches, one was formerly in the center of the village, and one to the west, near some ruins supposed to be traces of a Roman aqueduct.

Some writers believe that Ras-Baalbek corresponds to the ancient Conna, of which mention is made in the itinerary of Antonius, and the inhabitants affirm that their village was once called Connayet, which was only another form of the original of Conna.

Leaving the village, one reaches a small spring, and then turning to the N. W. and passing large groves of fig trees, the tourist finds himself once more in the plain which takes two hours to walk across. Once the Lebanon range is reached, the character of the road changes, winding up and down hill until in 20 min. a grass-grown meadow, surrounded by perpendicular rocks and steep mountains, is seen. It is from a large pond, shaded by venerable plane-trees, that the Ain Ez-Zarka, the principal source of the Orontes, silently issues. Thirty paces further off rises another spring and rushes on

over the stones tumultuously to join the peaceful Ain Ez-Zarka.

Five hundred steps eastward, Deir Mar Maron is hewn in a perpendicular rock (300 feet high) commanding a view over the valley in which the Orontes flows, dashing and foaming along its rocky bed. Deir Mar Maron is an immense artificial cave of three stories cut out of the massive rock ; some altars, cells, and a staircase are to be seen. These cells are supposed to have been used by Saint Maron, the founder of the Maronite sect. Some loop-holes cut in the walls show that the convent was used as a fortress by the Arabs.

Kamouh-el-Hermel, commanding a view of the plain between Homs and Mt. Hermon, is built on a hill about 30 min. to the N. E. of the source of Orontes. Built on a basalt foundation (1 m. 10 centim. in height), it consists of two stories ; the lower one, seven metres high and nine metres wide, is decorated with bas-reliefs depicting hunting scenes, at present so spoiled, that only two stags on the northern side can be distinguished. The second story supports a pyramid four metres fifty centim. in height. This building is situated on the northern limits of the district.

## CHAPTER III.

### HISTORY.

**Different names of the town.** — The word Baalbek is an alteration of the Syrian name Baal-Bak or is derived from the phœnician Baal-beka. The first syllable " Baal " corresponds to " Sun ". The Syrian termination Bak means *town*; the phœnician ending " *Beka* " means *country*, if it stands for the Arabic word " Bokaat (بقعة), country." However, in the recently discovered phœnician inscriptions, the word " Beka " has the meaning of *town*. In Egyptian, the word " Baki " also corresponds to *town*. So we can safely conclude that " Baalbek " means " Town of Baal ".

The name Heliopolis, which is the literal translation of Baalbek, was given by the Seleucids and adopted by the Romans. But, as is the case of many other phœnician towns, the primitive semitic form of its name, Baalbek, outlived the names given by the Romans and the Greeks. The name, Baalbek, is mentioned for the first time in the Mischna, a book of Jewish traditions, published in the second century of the Christian era. One reads " Choum Baal Baki " that is to say " from Baalbek " (1)

---

(1) Moussa-ben-Maimoun says " this word Bal-Baki is a name of a town "; Baalbek is evidently meant.

The word Baalbek is mentioned in the poetry of Amrou' el-Kais and of Omar ben-Calthoum, who lived in the 6th century, prior to the conquest of Syria by the Arabs. (1)

**Mythology and Tradition.** — Baalbek is considered as one of the most ancient cities of the world. All the nations, particularly the Arabs, who took possession of it, suppose that it dated from time immemorial. According to their legends, Adam and the patriarchs inhabited the country round about Baalbek, and they affirm that Adam inhabited Damascus and that he died at Zebadani: and that Abylene was the scene of the murder of Abel, whose name it preserves. Nebi-Shît was the residence of Seth; and its inhabitants to-day venerate his tomb: Noah was buried at Karak-Nooh and his son Shem at Ham, a town in Anti-Lebanon, 3 hours from Baalbek. The same legends tell how Cain built Baalbek as a place of refuge after Jehovah had cursed him. Estfan Dowaihi, the maronite patriarch, speaks of Baalbek in the following terms: "Tradition states that the fortress of Baalbek on Mt. Lebanon is the most ancient building in the world; Cain, the son of Adam, built it in the year 133 of the creation, during a fit of raving madness. He gave it the name of his son Henok and peo-

---

لقد أنكرتني بعلبكُ وأهلها    ولابن جريج في قرى حمص انكرا (1)

pled it with giants who were punished for their iniquities by the flood ".

Rev. J. Goujon relates that some authors, as well as Prince Radzivill and the inhabitants of the country, assert that the demon Eshmudi was the founder and builder of Baalbek, and they refuse to admit that a human being could attain such perfection and skill as to be able to construct so fine a building, with such enormously large blocks. (1)

A well known English traveller is of the same opinion as the Orientals, who maintain that Baalbek dates back before the flood. He says that the gigantic materials employed in the construction of the monuments of Baalbek must have been transported by the mastodons which existed in the time of Cain.

The Arabs, assert that Nimrod, who reigned over Lebanon, ungrateful to his Creator, became rebellious to his laws, and founded idolatry. His contemporary, Abraham (!) came to warn him from the Eternal, that his numerous sons had brought down upon him the divine anger. The haughty Nimrod, vexed by these threats, had the messenger of God thrown into a blazing furnace from which, however, he came out unhurt.

This increased Nimrod's anger, and he resolved to attack Jehovah in Heaven. In order to carry out

---

(1) Mes Observ. His. 2, 4.

his rash project, he built the famous tower of Babel. Having ascended to the top of the edifice, he found himself as far from his project as when he was at the bottom. The following night, the tower collapsed, but this incident only served to inflame his anger and to spur his thoughts of vengeance. Nimrod devised the plan of scaling the heavens in a car drawn by four strong birds. This last attempt was still less successful; the car, after wandering in space for a long time, fell violently on Mt. Hermon, where the body of the audacious monarch, horribly mutilated, was found and buried.

The Arabs, also, believe that Baalbek is the place where Nimrod built his famous tower, intended to reach the skies. As regards this, d'Arvieux, who visited Syria in 1660, tells us, in speaking of the Jews: "They assert that the dryness and aridity of the Anti-Lebanon arise simply in consequence of the curse which Nimrod brought upon himself by constructing the tower of Babel "Baalbek". (1)

One reads in an arabic manuscript found at Baalbek that " after the flood, when Nimrod reigned over Lebanon, he sent giants to rebuild the fortress of Baalbek, which was so named in honour of Baal, the god of the Moabites and worshippers of the Sun".

Moslem tradition also asserts that Abraham reign-

(1) D'Arvieux, Mémoires, II^e Part. Chap. 26.

ed at Damascus and over all the country surrounding it. They pretend that Baalbek was his residence, and also that of a good number of prophets. Zakaria El-Qazwîni, an arabian historian, records that at Baalbek : " One can find the castle of Solomon, a building dedicated to Abraham, and a convent of Saint Elijah. It is at Baalbek that this prophet confounded the priests of the idols, that a cloud appeared to him in the shape of a shield, that he mounted on a steed of fire, after which no more was heard of him ". (1)

The Arabs and Orientals do not beleive in all these strange legends, but they like to assert that Solomon had an enormous castle built at Baalbek and gave it as a wedding gift to Balkis : " This king, they add, used to lunch at Baalbek and dine in Istakhir " Afganistan " ". (2)

The Christians in the Levant believe that the forest of Lebanon, where Solomon built a magnificent edifice, was at Baalbek itself (III Kings VII : 2). They also beleive that by the tower of Lebanon facing Damascus, Baalbek itself (Song of the songs, VII : 4) is meant.

But these legends only obscure the real history of the town.

---

(1) Athar-el Bilad, page 104. إثار البلاد الصفحة ١٠٤

(2) Arabic Encyclopedia of Bustani, see Istakhir. دائرة المعارف . انظر اصطخر

**Biblical Era.**— Certain authors have identified Baalbek with Baal-Gad of which Joshua makes mention (XI: 7). Most certainly, they cannot have read the following chapter of the same prophet, which fixes the locality of Baal-Gad beyond the Jordan at the foot of Mt. Hermon (XII: 7). While we read in III Kings IX: 17, 18, 19: "and Solomon built Gezer and Beth-oron, the lower, and Baalath and Tadmor (Palmyra) in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion".

The striking resemblance that exists between Baalbek and Baalath, not only in the similarity of the names, but also in that their position was in the desert near Tadmor, leads to the belief that the two towns are identical. Baalbek, owing to its advantageous position between Tyre, and Tadmor (Palmyra), must have been one of the busiest centers of commerce in Solomon's kingdom, which extended from Gaza to Taphsa on the Euphrates (III Kings IV: 21, 24).

Baalbek was then one of the depots, which Solomon built on the shortest route from the Euphrates and Mesopotamia, Damascus being denied him, owing to his enmity with Adad, king of Damascus, an enmity which continued all through his reign.

It is probable also that Solomon, in order to please

his concubines, built, towards the end of his reign, a magnificent temple in honour of Baal in the town which bore that god's name and which was the seat, par excellence, of the worship offered to him. This harmonizes perfectly with the popular tradition that Solomon built a splendid castle at Baalbek which he gave as a present to Balkis, the queen of Sheba.

Some writers refuse to identify Baalbek with the Baalath of Solomon, which they maintain was a part of the portion of the tribe of Dan, who occupied the country to the South of Palestine (Josh. XIX: 40-46). But more than one town in Palestine bore the name of Baal, whose worship was so firmly rooted amongst the Phœnicians and Canaanites. Thus it is not uncommon to find several Baalaths in Syria and Palestine, such as Baalath which is the same as Kirjat-Jearim, in the territory allotted to the tribe of Judah (Josh. XV: 9, 24, 26). In the portion which fell to the lot of Simeon we find also Balath-Beer, which is Rama of the South (Josh. XIX: 8). We also refer to the text we have already quoted to refute the objection of these authors (III Kings IX: 18), "....and Baalath and Tadmor in the wilderness in the land". Now Baalbek is only separated from the desert of Tadmor by 7 hours' walk.

**Phœnician Era.** — These legends and biblical quotations all prove the antiquity of the town.

After Solomon's death, the Phœnicians became

masters of the country. They seem to have employed all their skill and art in beautifying the temple of Baal, which became celebrated for its magnificence and for the exceptional splendour with which the services of Baal were conducted. Thousands of pilgrims from all parts crowded to Baalbek at the different feasts and offered innumerable victims on the altars of Baal.

No historical proof of the exact state of civilisation of the inhabitants at this epoch exists, nor is it clearly stated to what cause the religious prevalence of this town ought to be attributed.

The renown of Baalbek, the honour in which the inhabitants held their sacred city, combined with the veneration the people of the East lavished on their favorite idol, evidently greatly impressed the Romans, inducing them to erect such magnificent temples, as perfect in their conception and architectural detail as possible, and surpassing any building of which Rome itself could boast.

The following passage, borrowed from a work by Rev. Martin of the Society of the Jesuits, will explain the important part which the town of Baalbek played as the center of a religious worship :

" Although we find it impossible to identify Baalbek with Baal-Gad, we nevertheless have sufficient data to assert the importance and great antiquity of the

former town. The huge blocks of these primeval constructions, without any architectural style and capable of defying the ravages of centuries carry us back to the remotest era of time. Such marvellous edifices undeniably teach us that, here, there lived a race of giants worshipping the Sun-God. Baalbek, hidden at the feet of mountains, on the limits of several states, is protected by the Lebanon against pirates from the sea, and by the Anti-Lebanon against surprises of invaders coming from the East. It occupies a position which could not be better suited for becoming the special center set apart for the worship of Baal, whose mysteries must remain hidden by an impenetrable veil".

This town was above all a sanctuary, the greatest center for the followers of the Syro-Phœnician religion, and this, in spite of its geographical position at the northern extremity of the Becka plain, on the caravan route, overlooking the vast and fertile valley, some sixty leagues square. These great advantages would have facilitated important commercial connections with all nations, but Baalbek remained first and foremost a religious center, the capital of a probably small domain administrated by the priests. Unwilling that Baalbek should rank second to any of the neighbouring towns either in activity or importance, the inhabitants used the money and gifts received, thanks to the religious respect Baalbek inspired, to

build these marvellous temples of which the ruins cause such wonder.

If the whole administration of the town was not completely in the hands of a priest, it was at all events shared, as at Tyre, between the high-priest of Baal and a king more especially entrusted with temporal interests. This was one clause of the essentially religious constitution of the little state. (1)

The author of the work " De Deâ Syriae " mentions an Egyptian temple erected at Baalbek and dedicated to the Sun. Macrobius, a latin writer of the 5th century, relates that a temple to the Sun was erected by the Egyptian priests at Baalbek.

In my opinion, this so-called Egyptian temple, is nothing more than a building restored by the Pharaohs, who ruled over Syria at different periods, often for many years at a stretch. Many of their buildings still bear testimony to their occupation of the land; probably they rebuilt the temple of Baal, which an earthquake had destroyed.

Other authors add that the statue of the Sun-god resembled that of Osiris and was transported from the Egyptian to the Syrian Heliopolis. (2)

Macrobius describes how this transport was

---

(1) Histoire du Liban. Arabic transl. Vol. ch. III p. 391.

(2) Volney, Voyage en Syrie, p. 228.

carried out. " The Assyrians or the Syrians (1), says he, honoured, with great magnificence, in the town of Heliopolis the Sun under the name of Heliopolitan Jove. The statue of this god was brought from Egypt, from the town which bears also the name of Heliopolis (2), in the reign of Senemur, who is perhaps the same as Senepos. It had been originally taken into Egypt by Opia, a deputy of the Assyrian king, Deleboris, and by the Egyptian priests, of whom the chief one was Portemetis. Thus it was that this God, who, for a long time, had been with the Assyrians, was finally carried to Heliopolis."

The ritual employed in the services in honour of Baal were Assyrian or Syrian, but not Egyptian in character. Macrobeius believes Baal represented the Sun and Jupiter. He writes: " Both the ritual employed and the attribute of this God—represented as a youth, holding in his right hand a whip as if driving a chariot, in his left hand a thunderbolt and ears of corn—point to the conclusion that this god personified Jupiter and the Sun" (3).

---

(1) The ancient Greek and Roman writers did not distinguish between the word *Assirii* and *Syrii*; thus using them indiscriminately. See what Perdrizet writes in his Revue des Etudes Anciennes, and what Wood explains in his Ruins of Baalbek, Atlas in-folio, page 7.

(2) Saturnalia, L. I. c. 23.

(3) Saturnalia, L. I. C. 23. Cf. Wood, Ruins of Baalbek p. 8.

Macrobius believes, says Father Martin, that the worship of the Sun-God was originally introduced into Syria by Egyptian priests.

Father Martin makes the following comments on Macrobius' explanations. "The idea of assigning an Egyptian origin to Baal Heliopolis was probably simply due to the similarity of the names given to these different towns by the Greeks and Romans".

"Macrobius admits that the ceremonies of the worship of Jupiter, the Sun-God at Heliopolis in Syria, were quite different from those used in the worship of Egyptian gods. Besides, he does not even use the right names, for neither the Egyptian nor the Phœnician Sun-God was called Zeus or Apollo, but Ra and Baal, like the towns No-Ra and Baal-Bek The belief among both the Romans and the Greeks, that all these legends had their birth in Egypt, probably induced Macrobius and other mythologists to state that Baal of Heliopolis was of Egyptian origin, in spite of the widely differing mythologies of the two towns".

" Baal as a solar divinity, as the source of life, had his own peculiar myths; and was worshipped as a local god, and as a god common to all the tribes inhabiting Phoenicia and Syria. Without completely disregarding the facts admitted by the Ancients, one cannot believe that this god was originally Egyptian or Assyrian, for their monuments represent gods very different both in name and type. The conjectures of

Macrobius concerning the origin of Heliopolis are unsatisfactory; why should he look so far afield for the explanation, when the god Baal was universally worshipped all over Syria and Phœnicia? However, historical research gives no definite answer as to which gods ranked first in these oriental myths of Cœle-Syria, where assyrian influence had been greatly felt since an early date".

"Without denying the reciprocal influence which Assyria and western Asia had on each other, one must admit that the name and myths of Baal have a "more" Phœnician than Assyrian character; the Assyrians only mention one of the names of the gods, and Baal's name has been changed into Bel, and a far less important rôle in their myths assigned him, than the one he plays in the legends of Cœle-Syria and Phœnicia. As far as can be inferred from what has been discovered regarding the religion of Baal and Astarte, Phœnician not Assyrian influence evidently predominated. The ceremonies too were Phoenician and the temples of Baalbek resemble those of Yammuni, Afka and Tyre, which are undeniably phœnician (1)".

Rev. Martin has wrongly misconstrued the meaning of Macrobius, who only tells us that a statue of the Egyptian Sun-God was transported to the temple of Baalbek, and does not in the slightest affirm, that

(1) Histoire du Liban, Arabic transl. ch. III, No. 6.

this offering was the origin of the worship of the Sun in Syria. The different names of the persons, who transported this Sun-god to Syria, may be correct, although not mentioned in history, since their names may have been slightly altered.

It appears incontestable that Baalbek was the birthplace of the worship of the Sun, or, as the Phœnicians have it, of Baal, and so the veneration in which it was held throughout these early centuries can be accounted for. There would be nothing astonishing in the fact that one of the Egyptians kings had dedicated, during his reign, a statue to Baal, but that would have been at a very early date, and no traces exist of this statue.

However all this does not clearly answer our question; what was the origin of Baalbek? This town was of phœnician origin, in spite of the fact that the German excavations have discovered no traces of phœnician architecture; its name alone is a sufficient proof of its phœnician origin. Its name Baal-bek plainly indicates that here Baal was first worshipped, and the renown in which Baalbek was already held, induced the Romans to build the marvellous temples we admire to-day, out of the materials, employed by the Phœnician, to build the primitive temples of which no traces remain.

The exact date and the name of the founder, remain obscure in spite of all research through ancien

documents. Like the other phœnician towns of Tyre, Sidon, and Aradus, the town of the Sun-God must date back to a very early epoch.

The Romans conquered Syria under Julius Cæsar in 47 A. D. but left unaltered the name of Baalbek.

**The Greek-Roman period.**— After the Macedonian invasion, Baalbek is not mentioned, and nothing is known of any buildings erected by the Greeks. But it is probable, that the phœnician name Baalbek, was changed for the Greek name Heliopolis (town of the Sun) during the reign of the Seleucides.

After the Roman conquest of Syria, under Julius Cæsar (47 A. D.), the town was still called Heliopolis. But Julius Cæsar was so impressed by the magnificence of the town and the devotion of the population to their God Baal, that he founded a Roman colony there under the name of his daughter Julia. The coins, issued at this period, are engraved on one side with the figure of a workman ploughing the plain, sign of fertility, and the words:

**Col. Jul. Aug. Fel. Heliopolis.**

Augustus Cæsar sent a legion of veterans to protect the colony. They belonged to the 5th and 8th legions known respectively as Legio Macedonia and Legio Augusta, according to the words engraved on a medal issued by Philip the Arab:

**Col. Hel. Leg. V. Maced. VIII. Aug.**

The engravings on some coins issued under Augustus in Beyrouth, show that soldiers belonging to these same legions were sent there also. As Strabon mentions the fact that Agrippa sent two legions to this country, a statement which the engraving on the coins issued in Beyrut (Berytus) corroborates, one may safely conclude that this legion was divided between Heliopolis and Berytus (Beyrut) (1).

The Germans discovered among the ruins of the columns to the south of the staircase of the Grand Temple the following inscriptions, dating from the reign of Agrippa (2).

**[Regi] Magno Ag[rip]pæ Pio, Philocæsare Philoromaeo, patrono col., pub. fac.**

It is not known if this inscription refers to Agrippa I, who died in 44 (A. D.), or to his son Agrippa II, who was first governor over the south of the Beka'a and then in 50 (A. D.) over Judæa.

Another no less important inscription was discovered by the Germans among the ruins, engraved on the pedestal given by a friend to the governor of the colony during the reign of Nero (54-68 A. D.)

The inscription was engraved during the lifetime of Nero:

**L. Gerellano Sex. f. Fab. Frontoni primopilo**

---

(1) Cf. Wood, The Ruins of Baalbek, Atlas in-folio, page 9.

(2) Puchstein, Ausgrabungen in Baalbek, p. 23.

**leg. X. Fret. Praef. Neron. Claudi Cæsaris Aug. Germanici L. Valerius T. f. Fab. Celer (centurio) leg. X Fret.**

And the German expedition has found an inscription presented by the King Julius Sohamus, son of Sampsigeramus, King of Emesa (Homs), in the time of Nero and Vespasian (54-79 A. D.).

**Regi magno C. Julio Sohaemo, regis magni Samsigerami f., Philocaesari et Philoromaeo, honorat[o ornam] consularib[us........patrono coloniæ π viro quinquenn. L. Vittellius L. f. Fab. Soss[i]a[nus].**

These inscriptions refute the old belief that the Roman temples of Baalbek were built during the 2nd century after Christ, during the reign of the Emperor Antonius the Pious and his successors. They prove also the truth of the statement made by us in our former publication that the Romans began the erection of these temples in the early part of the Christian era. As the inscription of Agrippa proves that these temples already existed in Claudius's reign, it is very probable that the first Cesars, who not only had great veneration for Baalbek but also desired to gain the affection and confidence of these orientals, decided to build magnificent temples worthy of their power and genius. These works continued without interruption until the end of the 3rd century. Other inscriptions, referring to Trajan, Hadrian, Antonius the Pious,

Septimus Severe, Caracalla, Gordianus and other emperors of the 1st, 2nd and 3rd centuries of the Christian era, confirm these statements. It is in the manuscripts of Jean Malala of Antioch, a historian of the 7th century of the Christian era, that the first mention of the building of the temples occurs. He writes:

*At Heliopolis in the Lebanon (Phœnicia) Ælius Antonius Pius built a large temple, dedicated to Jupiter, which was considered one of the wonders of the world* (1).

So most archæologists agree in believing that the building of the temples was only begun during the reign of Antonius the Pious, and completed during the reign of Caracalla (212 A. D.). This is confirmed by the fact that money coined in Baalbek never was engraved with a design of the temples before the reign of Septimus Severus (143-211 A. D.),

They argue that the inscriptions of Agrippa, Nero, Trajan and Hadrian refer to a small temple built before the big temple of which we see the ruins. But we still maintain our first assertion; it stands to reason that a certain time must have been required to erect such a gigantic temple, when one takes into consideration its dimensions, the depth of its foundations, the tremendous size of its stones and the number of

(1) Chron., 366, in the Patrologie Grecque de Migne. T. XCVII.

columns employed. If no design of the temple appears upon the coins during the reigns of Septimus Severus's predecessors, it was probably due either to the fact that the building was not completed, or that the columns had not yet been erected.

We feel all the more convinced that our opinion is right because Julius Capitolinus, the historian of Antonius the Pious, does not mention either Heliopolis or its temples. For this reason, a great many archæologists, Wood especially, (1) have placed no faith in Jean Malala's works, because, if Antonius the Pious had built this temple or ordered it to be built, his private historian Capitolinus would have certainly never omitted to mention the fact. It is quite possible that Antonius had ordered the little temple dedicated to Bacchus to be built, and so Jean Malala may have confused the two.

Septimus Severus, an enthusiastic admirer of Baalbek, gave the town the privileges and rights of the Italian cities (Juris Italici) (2). He also had the design of the temple with its ten columns engraved on the coins of Baalbek. Other coins of this epoch are engraved with two temples, one showing the ten columns, and the other six. This is also seen on the coins issued by the son of Septimus Severus, Caracalla (211-217 A. D.); on the other side one reads:

---

(1) Wood, Ruins of Baalbek, p. 10, 11.
(2) Ulpianus, Lib I. de Consib.

**Col. Hel. J. O. M. H.**

This, and the information gathered from inscriptions translated by the German Mission, make it almost certain that Septimus Severus and his son Caracalla took an active interest in the building of the temples and their courts.

His desire to atone for the murder of his brother Geta, joined to his deep affection for the temple of Heliopolis, where he formerly officiated as high priest, induced the fratricide emperor to undertake these works, and to build one of the most magnificent entrances existing, in the Greco-Roman style, for the temple of the Sun. An inscription in the Propylæ relates this fact, and on three bases of the twelve columns of the portico can be read :

**[I. O. M. H. V.] M[ercurio] Diis Heliopol(itanis), pro sa(lute [et] victoriis d(omini) nostri Antonini Pii Fel(ici) Aug(usti) et Juliæ Aug(ustæ), matris d(omini) n(ostri) castr(orum) Senat(us) pat(riæ), Aur(elius) Ant(onius) Longinus specul(ator) leg(ionis) I. [Ant]oninianæ, capita columnarum duo aerea auro inluminata sua pecunia ex voto L(ibens) A(nimo) S(olvit).**

“ To the Great heliopolitan Jupiter, to Venus and Mercury, gods of Heliopolis, for the safety and the victories of our happy and august Lord, Antonius the Pious, and of Julia Augusta, (mother) of our Lord, (mother) of the camps, (mother) of the Senate, (mo-

ther) of the country (1); Aurelius Antonius, captain of the van-guard of the first legion Antoniniana, has had the two bronze capitals of these columns richly gilded at his own expense to fulfil a vow".

Care must be taken not to confuse Ælius Antonius Pius, the adopted son of Hadrian, with Antonius the Pious (or Caracalla), mentioned here in connection with his mother Julia Domna. The confusion between the names of these two Emperors, has led many writers to make the mistake of dating this inscription back to the reign of Antonius the first.

Owing to the brevity of his reign, Caracalla could not complete his task, which was continued by his successors, who profusely decorated the vestibules. The construction of the superb staircase terminating at the propylæa is attributed to Emperor Philip the Arab (244-249), who had an engraving made of it on one of his medals.

Interrupted for a certain time under Constantine the Great, they were begun again and the work of sculpturing and decorating was then continued until Theodosius finally put an abrupt end to it. This accounts for the unfinished festoons and floral decorations, and the roughhewn condition of some stone walls.

---

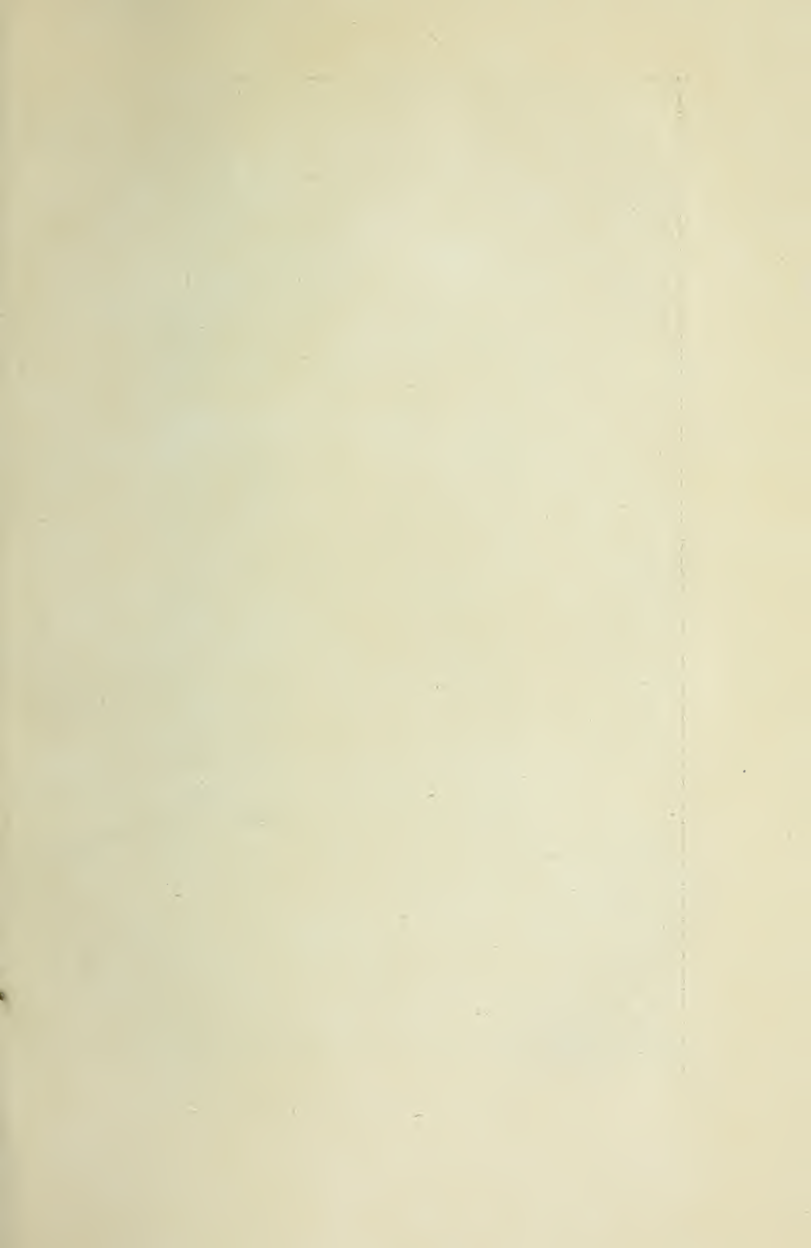
(1) "Mother of our Emperor, Patroness of the camps and of the Senate, Mother of our country" were the titles given to Julia Domna.

**Ancient Beliefs.—Introduction of Christianity.** It has been briefly alluded to the belief of the East regarding Baalbek and their considering it their holy city, and that the great deity in it was Baal, the Sun. When first, the Greeks, and then the Romans, conquered Syria, they joined in the worship of Baal to please the inhabitants,worshipping him under the name of Jupiter, the greatest of their own gods, considering him as the Sun-God, and worshipping him as they did their own gods. The worship of Jupiter, the Sun-God became universal over all the Roman Empire and was held in the same honour as in Syria. The soldiers of the Syrian legions sent to protect the limits of the Empire, the merchants in their travels to distant countries, all spread the worship of the Sun-God. Many inscriptions and sculptures representing this god have been discovered at Rome, Athens, Marseilles, Nîmes and other towns. Macrobius makes this description of the Sun-God : he stands on a pedestal with two animals, carrying a whip and the sheaf of wheat which is one of the attributes of this God (1)"

The German expedition has discovered two statues of this Jupiter of Baalbek; one was found in the wall of the Church of Niha, and the other in the ruins near the spring of Lejooj; both statues represent him accompanied by two bulls.

---

(1) Paul Perdrizet, Revue des Etudes anciennes. Avril-Juin 1902.





Temple of Jupiter from the N.-E.

Some archæologists have thought that these temples in Baalbek were not consecrated to the Sun-God but to a Triune God—Jupiter, Venus, Mercury; they drew this conclusion from the inscriptions repeated on the bases of the three columns of the Propylæa and others at Deir-el-Qalʿa. These archæologists believe that the large temple was dedicated to Jupiter, the small one to Mercury and the round temple outside the Acropolis to Venus (1).

These archæologists certainly make a mistake in stating that the sun was not the principal god worshipped. They cannot prove that the little temple was dedicated to Mercury; the German Mission believe that it was sacred to Bacchus. The recent excavations and researches of P. Jalabert have shown that the principal divinity—the Sun-God—was worshipped by the Romans in a trinity; the principal divinity Jupiter corresponded to Baal and Venus to Astarte; but the god Mercury had not his equivalent among the Oriental gods.

It is then, most probable, that the largest temple was dedicated to their most important god, namely Jupiter, considered more venerable, powerful and important than the other two. His name alone was mentioned in the citations already quoted, in the recent inscriptions and on the coins which Septimus

(1) Philippe Berger et P. Perdrizet, Revue des Etudes anciennes, Juillet-Septembre 1901.

Severus and his son Caracalla had engraved in honour of Jupiter, thus : **I. O. M. H.**

It can be safely concluded that the large temple was dedicated to Jupiter. We feel tempted to believe also that the circular temple, outside of the Acropolis, was consecrated to Venus; because not only the emblems of this goddess are visible in the niches, but also its situation on the edge of the water makes it most probable; since all Venus' temples were always built near water. History mentions the existence at Baalbek of a temple to Venus, thus it could have been no other. I am also convinced that the Roman temple built on the summit of the hill of Sheik Abdullah (see Chap. I) was dedicated to Mercury, the third god of the triad. The inscriptions which I have found, not far from the site of this temple, bearing the name of the God Mercury is a sufficient proof (see Appendix). Father S. Ronzevalle has assured me that Bacchus, one of the divinities of Baalbek, was similar in many respects to the local God Adonis and that the statue found at Yammuni and preserved in the small museum of Baalbek was no other than that of Adonis, the Bacchus of Baalbek. Another bas-relief of this god was found in the village of Furzol, as probably his worship was universal in the country.

As to the two courts leading to the great temple where, according to Professor Puchstein, the worshippers gathered, they were, I think, consecrated to

all the Gods honoured in the Romans Empire; as a great number of sanctuarys adjacent to one another are to be seen with more than 350 niches for idols. On an inscription found in the great court occurs the name of the Moon-God, in other niches emblems of Minerva and Venus are to be seen.

It has been shown from the several inscriptions that the leading government officials and the Patricians vied with each other in their zeal for the god of Baalbek. In order to obtain an answer from the oracle they outrivalled each other in offering ex-voto, or offering to build the temples, to decorate them or to erect statues. At this epoch the oracle of Baalbek enjoyed great fame; the Emperor Trajan had even consulted it at the beginning of the second century, before he began his 2nd expedition against the Parthians. Macrobius describes thus the tricks of the priests in order to obtain the answer of the oracle or to communicate it to the oracle seekers: The statue of the god is carried as the statue of the gods are in the Circensian Games, generally supported by the principal persons of the province, having their heads shaven and being purified by long chastity; they are hurried violently on, not by the choice, but by the impulse of the divinity, in the same manner as the statue of the two Fortunes at Antium are carried to give oracular answers" (1).

The worship of Venus ranked high in the esteem

(1) Saturnalia. L. I, c. 23.

of the inhabitants of Baalbek who frequented her temple in order to indulge in acts of lasciviousness. According to historians of this period, parents consecrated their daughters to the worship of this divinity.

Eusebius relates, " that in Heliopolis of Phœnicia, Venus was adored under the name, of Hedon, viz. sensuality. The worship gave rise to numerous superstitions and to extremely-loose morality ".

This sensual life, added to the considerable gain realized by the inhabitants from the yearly crowds of pilgrims, explains their opposition to Christianity.

Full of hatred for this new religion, they treated with barbarian ferocity its early converts. St. Eudoxius was beheaded in the beginning of the second century and the young actor Gelasimus was stoned to death one day because, while acting in the theatre of Baalbek, he proclaimed his conversion to the christian faith ; after dragging him out of the theatre the audiance stoned him to death. This happened during the reign of Diocletian Cæsar, 297 A. D.

But in the reign of Constantine the Great, Christianity prevailed throughout the Roman Empire. Even in Baalbek, this stronghold of paganism, the Emperor built a magnificent cathedral worthy of his imperial grandeur, and of his deep faith in Christianity (1).

---

(1) Euseb., Vit. Const. III, 58. Abou-l-Faradj, History of Dynasties.

He closed the famous temples of Venus and Jupiter, forbidding completely all worship of Venus by the inhabitants, who used to consecrate their daughters to this pre-eminently sensual goddess, permitting them to take an active part in the shameful ceremonies performed in her honour. The reign of this Emperor was a period of peace for the Christians, but it did not last long, for Julian the Apostate revived paganism and persecution of the Christians again prevailed; new tortures were invented and the victims of bigotted idolatry were numerous in Baalbek. (See Chap. V.).

Christianity, however, was not slow in gaining the upper hand. It was permanently re-established by Theodosius the Great who converted the temples of Heliopolis into churches and finished the work which Constantine the Great had begun.

" Constantine the Great, says Paschale the Chronicle (1) contented himself with closing the temples of the Greeks, but Theodosius destroyed them; he transformed into a Christian Church, the temple of Heliopolis, that of Baal-Helios, the Great Sun-Baal, the celebrated Trilithon ".

This church filled the center of the Altar Court the ruins of which may be seen to-day, its chancel was adjacent to the entrance of the Temple of Jupiter-Sun.

---

(1) 289th Olympiade.

## CHAPTER VI.

### Moslem Era.

All the historical events of this period are quite well-known. Arabic history gives us a clear and precise account of the development of Baalbek under Moslem rule. Keeping its rank as one of the most important and busiest towns of Syria, it made itself specially famous by the manufacture of stuffs and sweets.

The descriptions of some of the Arabian historians deserve being quoted.

Shams Eddin Ad-Dimashki writes: "In the Citadel of Baalbek is to be seen a symetrical building, 50 piques long and 30 wide. Its roof is of stone; in the center of the ceiling is an eagle with wide-spread wings.... In the citadel of Baalbek is a reservoir containing very little water which was reserved for times of great necessity; but when the enemy besieged the citadel the quantity of water increased so as to be sufficient for all those within the citadel. Then, when the enemy withdrew, it diminished again.... One also sees in the citadel columns measuring 54 piques in height, 4 of which are buried in the ground; the diameter of these columns is more than two piques; there are sixty of them..... they support beautiful lintels".

Ibn Shaddad says: " Baalbek is a city on a mountain with a fine citadel of perfect architecture surrounded by a massive stone wall 20 spans thick .... It has a reservoir known by the " reservoir of Mercy ". Its waters spring forth when the gates of the citadel are closed, and all other waters are cut off... "

Ibn Batouta, who visited Baalbek in the 14th century, describes it as follows: " After crossing the Lebanon we reached Baalbek. It is an ancient and beautiful town surrounded by a large number of lovely gardens and beautiful fertile meadows watered by streams. Like Damascus it is famous for its excellent fruits and vegetables. The cotton pods of this district are unequalled. A kind of molasses is made there and is named after the town; it is a kind of grape juice which is put in special jars and is left until it becomes so thick that when the jar is broken the molasses comes out in one piece. From these molasses, mixed with almonds and pistachios, a kind of sweet called " malban " is made. The greater part of its dairy produce is sent to Damascus. A man, walking quickly, could reach Damascus in one day, but a caravan, that leaves Baalbek in the morning, would have to pass the night at Zebadani, and only reaches Damascus the next afternoon. The comforters, stuffs, vases and wooden spoons made in Baalbek, rank among the best finished goods manufactured in the east. The ten dishes fitted so neatly

into one another, that, one, only, is apparent, are one of the curious objects made here; the same kind of work is used for manufacturing wooden spoons, which the men wear in their girdles. To all appearance there is only one spoon, but it incloses, beautifully fitted together nine other".

In his book entitled: The Discovery of the Kingdoms and the Knowledge of the Roads and Lines of Communication; Khalil El-Zahiri gives a short description of Baalbek:

"Baalbek," says he, "is a beautiful town containing some huge columns, which are said to have been erected by order of the great Solomon. Besides, there are at Baalbek more mosques, schools, sacred buildings, markets, baths, gardens and streams than can be enumerated here. The province of Baalbek is large, containing 360 villages, and it is dependent on Damascus".

Aboul Feda speaks of it thus:

"Baalbek, which gives its name to one of the provinces of Damascus, is situated in the mountains; it is an ancient town, with ramparts and a huge well-fortified citadel. It is surrounded with trees, springs, rivers, and great riches. The distance between Baalbek and Zebadani is 17 miles".

*
* *

About the year 634, the Mohammedans, encouraged by their military success in the neighbouring provinces, entered Syria and besieged the town of Homs, which had been well-fortified by a skilful general, sent by the Roman Emperor Heraclius. Fearing that the siege might last some time, Abou-Obeida, commander-in-chief of the Arab forces, left Khaled Ibn-el-Wâlid before Homs and he himself marched on towards Baalbek.

Herbus was then the governor of Baalbek, a man as good as he was fearless. He immediately called the troops to arms and went out to meet the Arabs, who, after passing the night in a village in the neighbourhood, were continuing their advance on Baalbek. When the armies came in sight of one another, the Roman Commander, Herbus, rejected the advice of one of his officers who counselled him not to give battle. The officer returned to the city, followed by several warriors. However, Herbus drew up his soldiers in line of battle and harangued them in words as proud as they were brave; then he attacked the enemy with courage and determination. The tide of battle rose and fell and for a long time the victory was doubtful. But Herbus had already received seven wounds. In spite of his heroism he was compelled to sound the retreat and to retire to the town, ordering

the gates to be closed. Abou-Obeida lost no time and stormed the town, which owed its preservation to its massive fortifications. Then Baalbek offered a truly heart-rending appearance; not only the inhabitants, but the country people now crowded together there pellmell with their flocks and cattle.

Abou-Obeida passed that night outside the ramparts. On the following day, he wrote a letter to the people of Baalbek in which he proposed that they should surrender or pay tribute. The governor then assembled the principal inhabitants to consult them as to the steps to be taken. Several advised him to negociate for peace. But Herbus, who wished to have his revenge at all costs, inclined towards the continuation of hostilities. Thus, two factions rose up in the city. Herbus, then, took the letter sent by the enemy's general, tore it in pieces and sent the messenger back without a reply. On hearing this, Abou-Obeida became furious. "Do you know", said he to his warriors, "that this town is in the midst of the countries you have conquered? If you do not capture it, it will be a cause of great misfortune to you". The Arab army was not slow to commence the assault; the Romans, for their part, defended themselves energetically, directing a shower of arrows against the enemy.

During the fight, the Arabs noticed, that several from among the besieged, were pitilessly thrown from the height of the ramparts. On approaching them

and interrogating them, they said : " We inhabit the neighbourhood of Baalbek ; on your approach we came here to seek refuge against your violence. The Romans, finding themselves too closely packed, rid themselves of us by treating us in this way ". The combat recommenced with more vigour and fury ; but neither the arrows nor the catapults of the Moslems could shake the courage of the besieged. The Arabs could not scale the ramparts, that day so they passed a bitterly cold night in their tents. The next morning, Abou-Obeida had warm food prepared to strengthen the soldiers whose limbs were numbed by the excessivecold. The Romans, misinterpreting their actions, thought that the enemy meditated flight. Accordingly they rushed out on them, but the Arabs felt their blood run warm in their veins and their impetuosity prevailed over the courage of the Romans. The latter, put to flight, fled into the city, the gates of which they shut. Amongst the brave men in the ranks of the Arabs, who covered themselves with glory, on that memorable day, mention must be made of the friend of the famous Antar, the celebrated Amrou Ben-Ma'di Kareb, whose valour greatly contributed to the capture of Baalbek.

After this success, the Arabs returned to their camp, where they kindled fires. Abou-Obeida, then conceived the plan of dividing his army into several

corps, compelling the enemy to do likewise and so weakening their strength.

The following day, Herbus, at the head of a large army, whom he exhorted to patience and courage, made a sortie and furiously attacked the enemy. The Moslems, taken unawares, were however able to concentrate their forces and to bravely sustain the attack of the besieged. The battle was one of the most terrible and bloody of this campaign. Victory seemed at first to favour the Romans, and the Arabs were on the point of retreating, when a Moslem, who had been wounded in the mêlée, and who had retired to a hill in order to watch the movements of the combattants, better noticed that two bodies of Obeida's army, which were posted at a point opposite the ramparts, remained inactive, because they were ignorant what was taking place on the other side. He had the presence of mind to kindle a fire, the ordinary signal made by the Arabs when they wish to summon assistance. The two bodies did not mistake the meaning of this signal, and of the danger in which their commander-in-chief was placed. They immediately attacked the rear guard of the Roman army. Thanks to this re-enforcement and diversion, the soldiers of Abou-Obeida regained their courage. They attacked the army of Herbus again, and routed it completely. Taken between two fires and unable to regain the town, their retreat having been cuto ff, the Romans sought refuge

in a neighbouring village. Although victorious, Abou-Obeida dared not attack them in their last place of refuge, fearing to fall into a trap. A handful of Arabs followed them but were repulsed. When this news reached Abou-Obeida he sent a larger number under the commands of Said Bin-Zayd to attack the enemy.

After many useless efforts, the Romans were obliged to capitulate. Herbus stipulated that his life and that of his soldiers should be spared, and that he should afterwards be allowed to have an interview with Abou-Obeida, to arrange with him the conditions of peace. But the latter, informed of the terms of capitulation, hastened to recommence hostilities against Baalbek. The inhabitants were already reduced to the last extremity when Said arrived, bringing with him Herbus, who offered to pay Abou-Obeida 1,000 oz. of gold, 2,000 oz. of silver and 1,000 pieces of silk on condition of his raising the siege. The Arab general demanded twice this amount and requested in addition five thousand swords, a year's taxes, the arms of all the soldiers who were besieged in the village, an annual tribute, and a solemn promise, that they would not for the future erect any christian church nor make war against the Moslems. Hard as these conditions were, Herbus accepted them. He, however, succeeded in exacting a promise that the Moslems should not enter the walls of Baalbek and

that the successor of Abou-Obeida should also respect these conditions.

He was then permitted to enter the town and communicate freely with the people, who at first would not listen to such terms, finding them exhorbitant, and it was only when he had promised to pay personally a quarter of the tribute, that they accepted the Arab's terms. The stipulated sum was raised and handed over to the conqueror. Abou-Obeida, wishing to return to Homs, left the government of the country to Rafi-el-Souhmi, of the tribe of Koraish (the tribe of the prophet). He left a detatchment of 500 men under his orders and advised him to use justice and moderation. The soldiers, who camped outside the ramparts, plundered all the surrounding country. They brought the rich spoils of their pillage into the town and sold them at a low price. So the people of Baalbek, as well as the soldiers, were able to realize immense profits. Herbus demanded a tenth of their gains, under the pretext that he had rendered great services to the town, that he had paid a quarter of the tribute and that, thanks to his exertions, very advantageous terms of peace had been obtained.

After lengthy discussions, the inhabitants gave in to him on this point and finally satisfied him. But he, more and more avaricious and insatiable, was not long contented with this share; he demanded a quarter of the profits, saying that he had a right to it,

since he had paid a quarter of the tribute. This last claim exhausted the patience of the inhabitants; they resolved to ally themselves to the Arabs and rising, massacred their greedy governor. Then they sent deputies to Rafi-el-Souhmi to beg him to enter the town and to take over its government. "I cannot do it, he answered, without the order of my chief, Abou-Obeida". He accordingly wrote to the latter to ask him what steps he ought to take. Abou-Obeida ordered him to respond to the appeal of the inhabitants. Rafi entered the town and became its governor on the 20th of February, (the 25th year of the Hegira). As soon as they were masters of the town, the Moslems effected two important changes; the first was to revive its ancient Syrian name of "Baalbek"; the second to convert both the large and the small temple into fortresses.

Some time afterwards, Baalbek fell under the rule of the Ommiads, and remained in their hands as long as they governed the surrounding country. In the year 751 of the Christian era, it passed into the hands of the Abbassides, who, becoming weak in their turn, had to hand it over (870 A. D.) to Achmet Tuloon, the governor of Egypt. The invasion by the Karmates (people resembling the Druses) took place in 902. These barbarians attacked and pitilessly massacred the inhabitants, only a small number were able to escape slaughter.

In 903 Mouktafi, the Abbasside caliph, rescued it again from the hands of the successor of Achmet Tûlûn.

The Fatimites subdued it in 969. Four years afterwards Zamithes, general of the lower Empire, who came to reconquer Syria, arrived under the walls of Baalbek, where he met with a determined resistance. Undaunted, he continued, until, finally successful, he revenged himself by massacring the inhabitants without distinction of age or sex.

In 974 Hafatkin, a Turkish officer, in the service of the Abbassides, came to Syria at the head of a small army. Baalbek was then governed, in the name of the Fatimites, by Zalem-el-Oukaïlé who marched against the Turkish invader. Having arrived at Jussié, a town situated on the road to Homs, he learnt that his foe had just received new reinforcements. He turned back without striking a blow. Pursued by Hafatkin, as far as Baalbek, he took to flight and sought refuge in Saida (Sidon). The Turkish general took possession of the town without any fighting. Later on, he, in his turn, was attacked and beaten by the Greeks in 974. The Christians, after having set the town on fire fled into the country, spreading terror around them.

In 1100, Baalbek fell into the hands of Tadj Ed-dolat Toutoosh, one of the Seldjucide kings, who had conquered Syria in 1070. After a lengthy siege

it was taken by Tughtukin, who gave it to his son Boori. When on the death of his father, Boori succeeded him, he in his turn, named his son Mahomet, governor. Mahomet, governor of Damascus and Baalbek, quarrelled with his brother Ismail, who was sent to quell the rebel and attacked him at Baalbek, taking possession of the town after a terrible battle.

Mahomet took refuge in the citadel (the ancient temples, which are to-day in ruin), where his brother pursued him and did not cease to ply his rams and his catapults until the rebel asked for peace. Ismail granted it to him and even allowed him to keep his position as governor of Baalbek.

Ismail, who died in 1134, was succeeded by Mahomet. He was besieged in Damascus (1134) by Zinki, and assassinated by his own slaves. Aiez, his vizir, undertook the direction of affairs and sent for Atak, the son of Mahomet, who was at Baalbek. When Atak arrived, Aiez placed him on his father's throne.

In order to reward Aiez for having helped him to strengthen his authority, Atak appointed him governor of Baalbek. On receiving this news, Zinki came and besieged the town, which for three months resisted the storm of projectiles, hurled by fourteen catapults, worked day and night. Resources and provisions failing them, the inhabitants surrendered and opened to him the gates of their town. The fortress

alone continued to sustain the siege; it was defended by a garrison of brave Turks. In spite of their heroic efforts, they had to yield to cruel necessity. They surrendered the citadel and everything that it contained. The conqueror had promised to spare their lives, but he was not true to his word and had them hanged almost to a man. He gave over to Nejmeddin Ayoub, the founder of the Ayoubite dynasty, the government of Baalbek as well as the third of his territory, which he was to hold as a fief.

Atak, the prince of Damascus, profited by the death of Zinki to re-establish his authority over Baalbek (1148). He besieged it, and kept so close a watch upon it that, when the water in the fortress began to fail, the besieged could not enter the town to procure any more. The situation became daily worse. It was for this reason that Nejmeddin, who, could not hope to receive any assistance from the sons of Zinki, asked for and obtained peace. Atak handed over to a certain Dahak el-Beka'i the command of the fortress, but he left Nejmeddin the command over the town, and allowed him to hold, as vassal, the third of the territory.

In 1158, the Sultan Noureddin Mahmud, the son of Zinki, having taken Damascus, deprived Dahak of the authority which he enjoyed over Baalbek. He did it at the instigation of Nejmeddin, who, knowing that Noureddin was occupied in coping with the

Crusaders, and not able to come himself to attack the town, asked for re-inforcements. Noureddin, in consideration of the friendship, which had existed between his father and Nejmeddin, sent him troops, who subdued the fortress. From that time Noureddin looked upon Nejmeddin as one of his vassals.

That same year, Baalbek was shaken by an earthquake of unparalled violence; it threw down several houses and destroyed the ramparts, fortress and the temples. As soon as Noureddin heard of this disaster, he hastened to Baalbek to repair the damage which the earthquake had caused there, but scarcely had he arrived before the same bad news concerning other towns reached him. He charged some of his officers to undertake the necessary repairs, leaving himself for Homs at once. An inscription referring to this king's visit to Homs is to be seen on one of the gates of this town.

In 1171 A. D., some of the prisonners among the Crusaders were imprisoned in the citadel of Baalbek; they arranged to slaughter their guards, kill the garrison and take possession of the building. But the Moslems in the country around, gathered together, forced their way into the citadel through an underground passage which had been shown to them, and taking possession of the citadel, massacred the Crusaders.

The Sultan Salah-Eddin (Saladin), son of Nejm-

eddin, undertook an expedition against Baalbek in the year 1154. Yaman, who was the governor there, was seized with fear, on seeing the great number of Saladin's soldiers, and handed over to him the keys of the town; the Sultan then named Shamseddin-el-Moukadem governor.

In 1176, a body of Crusaders, under the command of Raymond, came from Tripoli and attacked the town, which they took and pillaged. The conquerors withdrew, laden with booty. According to the Arabic historians, Shamseddin won the victory and took 200 prisoners, sending them to Saladin, then engaged in a war against Mosbath; Baldwin IV also took possession of Baalbek and carried off a considerable amount of plunder. As soon as Saladin had succeeded in driving back the Crusaders, he had to put down the rebellion of Shamseddin. His brother Turan Shah, who had been brought up at Baalbek, asked to be named governor of the city. He granted him this favour, and so Shamseddin was ordered to yield his authority to Turan Shah, but instead of obeying, he raised the standard of revolt. Saladin came to besiege the town, and not wishing to storm it or to give battle, contented himself with blockading it on all sides. When winter came, he left sufficient troops there to continue the siege and hastened to Damascus. Convinced that the army of Saladin would not retire till it had compelled him to obey, Shamseddin gave in

and was made governor of another town.

When Turan Shah was named governor of Alexandria by his brother, his post at Baalbek was filled by his nephew Farkh Śhah, and then after his death (1182), by his son Bahram Shah, who continued to govern Baalbek until long after the death of Saladin (1190).

In 1201, Bahram Shah aided by the governors of Hama and Homs attacked successfully the Crusaders, who had taken possession of Hosn-el-Akrad, Tripoli, and other fortresses. In 1203, another earthquake visited Baalbek causing great damage.

Bahram Shah was among the Syrian princes who in 1221 helped El-Kamel, king of Egypt, to conquer the Crusaders and take back the town of Damietta.

After Bahram had ruled 47 years over Baalbek, he was, in his turn, attacked by his cousin El-Ashraf Moussa, son of Melek-el-Adel, who sent his brother Ismail against Bahram. After a year's siege, he had to capitulate and content himself with Zebadani and some other villages which he held as vassal. Bahram lived in Damascus, where he was assassinated by his Mamelukes.

Ismail, who by his courage had aided in taking Baalbek, was appointed governor. In 1238, he organized an expedition against Damascus, which he coveted. Ayoub, father of Omar, governor of the town, and grand nephew of Ismail, was then at Nab-

lus. Being secretly warned of his uncle's plans, he sent a doctor to Baalbek, called Saad-Eddin, in whom he placed the utmost confidence, with orders to let him know at once his uncle's intentions. For this purpose, he had given him several carrier-pigeons. Ismail discovered the hidden motives of Saad-Eddin's mission but pretending not to suspect anything, he invited him to lodge with him, giving him sincere proofs of friendship. Meanwhile, he had the pigeons, reared in Nablus, taken away and replaced by others. Unsuspectingly, Saad fastened a note with the following message onto one of the wings of the pigeon : *Your uncle Ismail is gathering troops and prepairing to attack Damascus.* The pigeon not being a trained carrier-pigeon flew about over Baalbek and returned to its own pigeon cot. Ismail, taking one of the trained pigeons, coming from Nablus, which Saad had brought with him, attached under its wings, a letter, bearing this message : *Ismail, your uncle, is only raising troops to come to your assistance.* This news dispatched, Ismail accomplished his preparations for war leisurely ; then, he and Schirkoh, prince of Homs, marched to Damascus and laid siege to the fortress defended by Omar. Ayoub, full of regret for the time already wasted, started to help his son, but on the way heard of the fall of Damascus and the defeat of Omar. Attack, not being advisable, he retreated, vowing to take his revenge at the earliest opportunity.

And as soon as Ayoub had conquered Egypt, he sent Emir Hessam Eddin-el-Hazabani with an army to Syria; the Emir forced Ismail to allow him to enter Damascus (1245). Ayoub however, left the government of Baalbek in the hands of his treacherous uncle, who proved how little he deserved it, by hastening to join David, prince of Al-Kark, in helping the Khoarezmites. These Tartars had served in Ayoub's army, but, as he had refused to grant them all their demands after the siege of Damascus, they had rebelled. All these enemies leagued together to attack Damascus, Hessam Eddin defended it with such skill and bravery that, when some re-inforcements reached him, he defeated Ismail, who fled to Aleppo (1246). The conqueror hastened to Baalbek; the governor, after a short siege, preferred to treat for peace rather than to continue the war. The two sons of Ismail were taken prisoners.

When Ayoub heard of the capitulation of Baalbek, he ordered Cairo, the capital of Egypt, to be decorated and illuminated.

Some years later (1260) Holako, Sultan of the Tartars, besieged Baalbek, took and destroyed it. Not even the fortifications were spared.

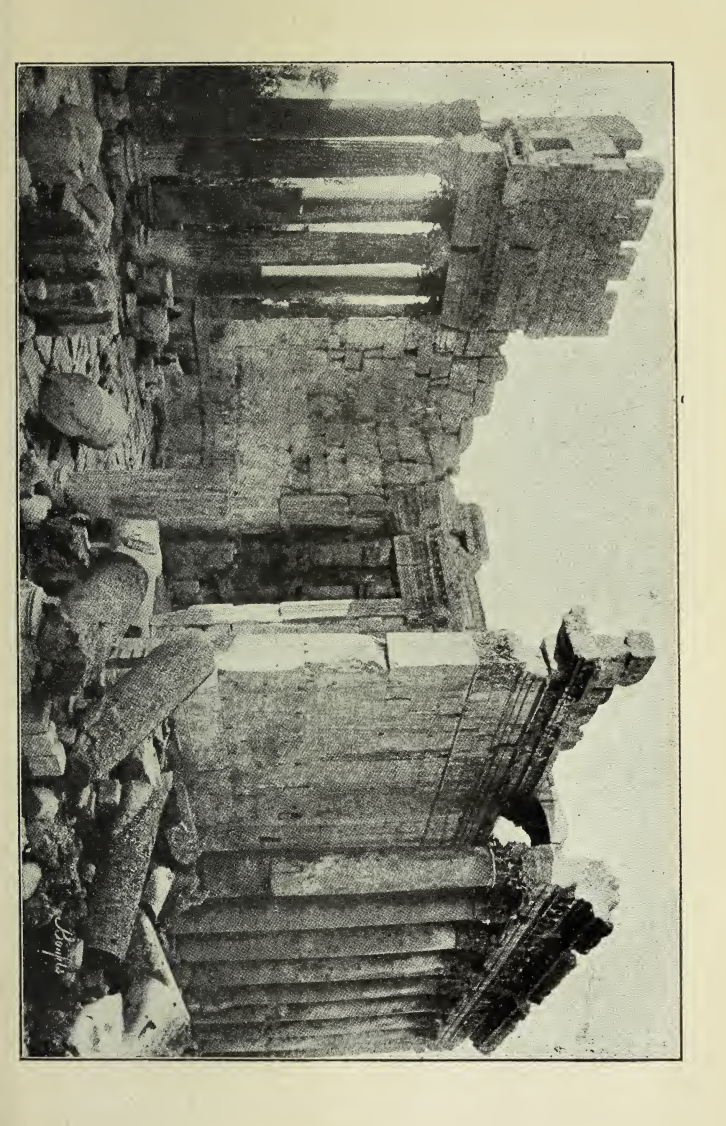
It remained in the hands of the Tartars till their expulsion from Syria by King Daher Bibars, who ordered its castle to be rebuilt, its walls and town to be reconstructed, and the castle to be provisioned with

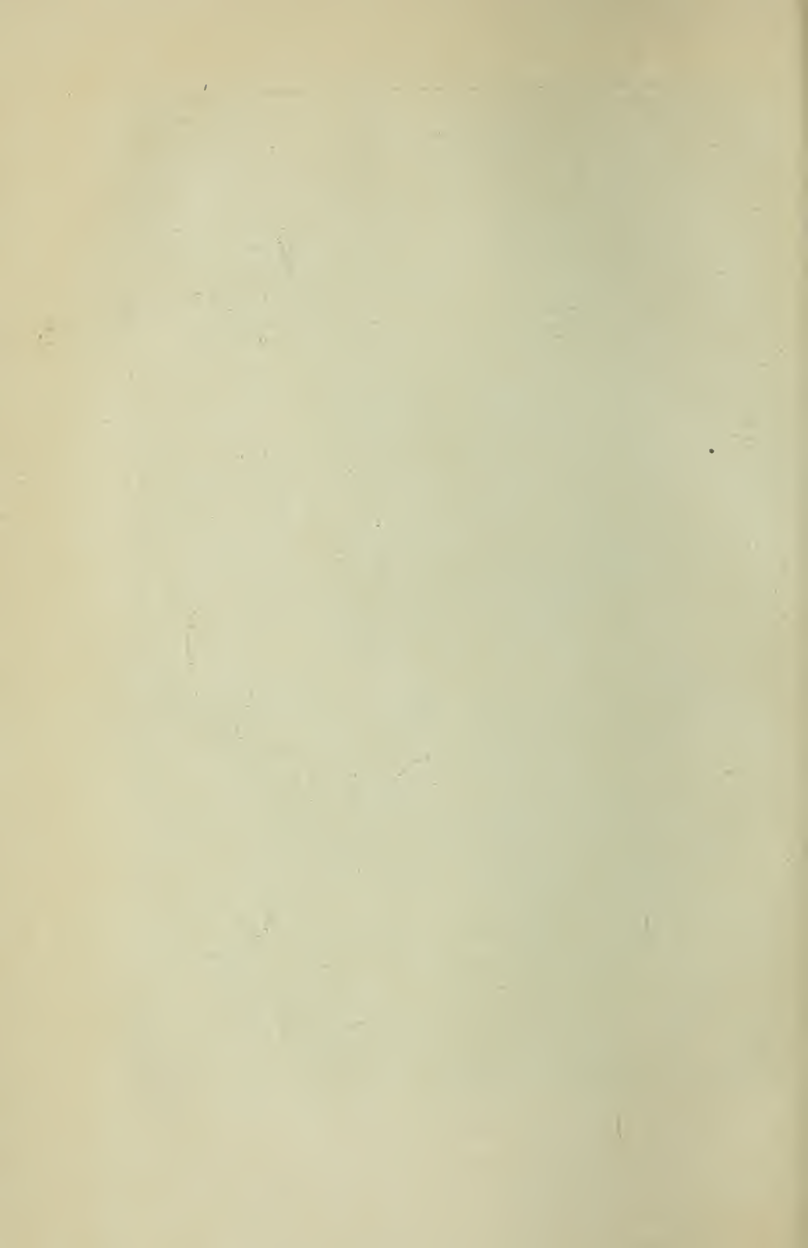
amunitions. The town, then, remained in the hands of the Sultans of Egypt, the Babite Mamelukes, until the 16th century and the rise of the Ottoman Dynasty.

Scarcely had Baalbek been restored when a fearful flood on the 10th of May, 1318, reduced it to ruins. The water entered the town from two sides, under the ramparts on the East, and through them on the North-East making a breach 30 meters wide inspite of the ramparts being 4 meters thick. Rumour reports that the water rushed in with such force that it lifted a tower 12 meters square to a distance of 400 meters. The damage was terrible as the town was entirely flooded. Fifteen hundred houses, the great Mosque, one hundred and thirty-one shops and 44 orchards and 13 different buildings used for religious and educational purposes, 17 ovens, 4 aqueducts and eleven mills, were destroyed; one hundred and ninety-four victims perished in this catastrophe.

Tamourlank (Timour-lank), the Tartar, on his way to Damascus, after having filled Aleppo with terror and left it in ruins, passed by Baalbek in 1401. In vain did the inhabitants beseech this fierce conqueror spare their town. Heading only his barbarous instinct, he gave up the city to the rapacity of his soldiers, who pillaged it ruthlessly.

In 1516, when the Ottoman Sultan conquered Syria, Baalbek became part of his Empire.





## BAALBEK

UNDER

## the Harfoush Emirs.

The Harfoush Emirs were the descendants of an old Shiite (Metwali) family, which counted among its members, many brave warriors and worthy knights. Although these Emirs acknowledged themselves vassals of the Sultan and tributary to the Governor of Damascus, yet, they, in their turn, ruled Baalbek with an iron rod.

According to tradition, the Emir Harfoush, who was among the principal leaders in the expedition undertaken by Abu-Obeida against Baalbek, was a member of this family. Whether he left the army, or became one of the garrison, is unknown, but it is certain, that he lived at Baalbek and that his numerous descendants, acquiring an ever increasing influence, finally governed the land on the decay of the Egytian Mamlukes' rule in Syria. It was then, that their tyrany knew no bounds, and their extortions were such that they robbed even the poorest inhabitants of the modest sums gained by their hard work. Life becomming intolerable to the Christians, they moved with their house-hold belongings to other towns or villages. Some sought Damascus, others Zahleh, a few went to Saida (Sidon), Besherri, or Douma. Thus Baalbek,

which ranked once among the most flourishing towns of Syria, already impoverished by a series of wars, was now completely ruined.

As no chronicler has devoted much attention to the history of this family, there is but rare mention of it in the different documents examined by me. This rare information I have collected, to-gether with all that popular tradition tells us about them.

The first historical record of Bani Harfoush was given by Saleh-ben-Yahya, the historian of Beirut. He relates how the King, Ed-Daher Barkouk sought the help of the Emir 'Ala-ed-Din El-Harfoush against the Turkomans of Kisrwan; and how the said 'Ala-ed-Din was killed in a battle, which took place between the Governor of Damascus Yalbougha and Na'ir, the Emir of the Arabs, in 1393.

In 1602, the Emir Moussa Harfoush invaded Joubbat Besharri, a village of Lebanon, plundered and took away its herds. In revenge, Joseph Pasha Sayfa collected a force of 5,000 men. Burning, on his way to Baalbek, the village of Hadeth, then attacking Baalbek itself, he obliged a great number of the inhabitants and of the Harfoush family, to seek refuge in the temple. The siege lasted 50 days, and then Youssef Pasha, entering triumphantly, ordered that the greater part of the inhabitants be put to death, and then, having had his revenge, returned to Tripoli.

The Emir Younes Harfoush, to escape the wrath

of his cousin Moussa, took refuge with the Emir Fakhr-ed-Din El-Maani, governor of Lebanon, Beirut and Saida; in him he found a devoted protector, and later on, he even obtained the hand of his daughter for his son, Achmet. At the death of Moussa, Younes, thanks to this powerful ally, became governor of Baalbek. Some time afterwards, Achmet Pasha Hafez, governor of Damascus, having some grudge against Emir Younes, raised an army and set out for Baalbek. Younes appealed to Fakhr-ed-Din for help, who then, compelled the Pasha to desist. Forced to submit to Fakhr-ed-Din, Hafez lay low, waiting for the first apportunity to avenge himself on his two enemies.

It must have been owing to his continual intrigues, that, Nassouh Pasha, becoming Grand Vizir in 1611, ordered Fakhr-ed-Din to bring him the head of Younes; but Fakhr-ed-Din, with great diplomacy, managed to save his friend.

In 1613, Fakhr-ed-Din was fighting in the Hauran againts the soldiers of Hafez Pasha, who informed Constantinople of what was taking place. Sultan Selim sent Achmet Pasha with an army of 50,000 soldiers, with 50 standards and commanded by 14 Pashas, with orders not only to punish Fakhr-ed-Din personnally, but to wipe out all his family. Before this army, the cowardly Younes lost courage, and deserting his benefactor, and ally offered his services to Achmet Pasha. Fakhr-ed-Din, meanwhile, had entrenched himself in

the fortress of Skekif Arnoon, waiting for new troops, which, however, Achmet Pasha had ordered Younes to intercept. The encounter took place near the bridge El-Khardali; but in spite of Younes, the troops forced their way into the fortress. However, Fakhr-ed-Din finally surrendered and left Syria for Italy.

Having strengthened his authority over the country, Hafez Pacha turned his attention to Younes, demanding the surrender both of the town of Baalbek and the fort of Al-Labwa.

Calculating the strength of his enemy's army, Younes thought it wise to purchase peace, by paying the sum of 50,000 piasters.

In 1615, Sharkass Mahomet Pasha named the Emir Shalhoub-el-Harfoush, ruler of Becca. Shalhoub immediately forced his cousin Emir Hussein, son of Younes to leave the country; but when Hussein offered to raise to 50,000 gold coins, the yearly tribute to be paid to the imperial treasury by Baalbek and the Becca, he was re-instated in power. And the following year, he was made governor also of the district of Homs.

When the Emir Fakhr-ed-Din returned from Italy in 1617, Younes sent his son Ahmet to welcome him.

In 1622, fortune seemed to desert the Emir of Lebanon, Younes was deprived of the post of Governor of Safed, and his troops, defeated, sought refuge in

Nablus and Ajloon. When fate turned against the Emir Fakhr-ed-Din, Emir Younes had not hidden his joy. So now Fakhr-ed-Din invaded the Becca, expelling Hussein ben Younes, his son-in-law, from Kab-Elias and forcing his daughter, Hussein's wife, to return home. Having siezed all the lands of the Harfoush family and having destroyed the castle of Kab-Elias, he marched towards Jesr-el-Majami. When it became known that Fakhr-ed-Din had left Kab-Elias (1), his rival Younes went to Damascus to beg Mustapha Pacha to give him the post of Governor of Safed and of Ajloon. This he obtained by paying 15,000 gold coins. Hearing of this transaction, Fakhr-ed-Din wrote the following letter to the governor of Damascus:

"I learn that the Emir Younes Harfouch has increased the tax on Safed and Ajloon by 1,000 gold coins and that you have accepted this. I offer to increase the tax on Baalbek and the Becca by 100,000 gold coins". At the same time, he informed the Imperial Treasurer and the head of the Jannissaries of his offer.

Not meeting with immediate success, he begged his agent in the capital to pursue his business with great diligence and, finally, he did obtain the post of

---

(1) A big village in the Becca within an hour's distance from Shtaura to the S. W. It was the residence of many of the members of the Harfoush family.

governor of Ajloon, Safed and Nablus. This news fell like a thunder-bolt on Mustapha Pasha, who, then, ordered Younes to take his troops and join the Turks, in the plains of the Becca and be ready to attack Fakhr-ed-Din with him. Before long their enemy entered the Becca at the head of a great army. One day, Fakhr-ed-Din, seeking forage for his horses reached Kerak, followed only by 1,000 horsemen, where he encountered 150 soldiers of the army of Younes.

They immediately sought refuge in the Mosque of Noah, but in spite of their spirited fusillade, Fakhr-ed-Din's soldiers killed 40 of them, forcing the rest to seek refuge in flight. Fakhr-ed-Din's soldiers only lost five of their number, and, following the fugitives into the village, they pursued them from house to house, until all were taken prisoners and soon Kerak was but a heap of ashes. Fakhr-ed-Din then marched on Sareen, another village inhabited by the Harfoush family, plundered and set it on fire. He continued his march across the southern plain towards Baalbek, burning and plundering all the villages on his way. On reaching Kab-Elias, his first act was to send all the prisoners down to Beirut. This measure alarmed the Harfoushes remaining in Baalbek so much, that, shutting themselves up in the fortress, they sent to inform Younes of what was happening. In answer, a squadron of cavalry was sent to defend them against the enemy, and they attacked Fakhr-ed-

Din near Anjar but were completely defeated and Mustapha Pasha was taken prisoner.

The Emir Harfoush fled to Baalbek, and leaving behind him a garrison of 210 soldiers to defend the fortress, sought refuge in that of Labwa. Meanwhile Fakhr-ed-Din gave Mustapha Pasha his liberty and treated him with all respect due to his rank. Touched by this act of chivalry, the Pasha was completely won over, and with the Emir Ali Shehab went first to Tamnin and, from there, marched toward Baalbek. Terrified, Younes with his children and other members of his family sought refuge in Kalet-el-Hosn, and here Kurd Hamze followed him. Meanwhile, Fakhr-ed-Din had reached Baalbek and had ordered the Druzes, both those of the Becca and of the mountains, to plunder the harvest fields of the Harfouches. More alarmed than ever, Younes, not feeling himself in sufficient security, went over to Aleppo, from where it was quite easy to despatch to Constantinople letters of accusation against Fakhr-ed-Din. The Druzes besieged Baalbek and then accompanied by the Emirs Shalhoub and Suleiman Sayfa, started at the head of 5,000 horsemen and 3,000 infantery for Labwa and demanded the submission of its garrison.

Their captain replied, that their fate depended on the garrison of Baalbek; they would stand or fall together.

On receiving this answer, Fakhr-ed-Din besieged

Baalbek, attacking it with redoubled energy. He filled up the moat, dug trenches and after endless labour, reached the walls, through which his heroic soldiers began to make a breach.

Giving up all hope of being able to continue a conflict so disastrous to him and to his son, Younes had an interview with Fakhr-ed-Din and asked him to forget the past. The Emir of the Druses, whose generosity was equal to his bravery, once again forgot his resentment and pardoned the man, who, so often, had betrayed him in defiance of all principles of honour. But the besieged were unwilling to give up the fortress, and Younes, fearing that he would have to pay for the resistance of his partisans with his life, once more exiled himself, seeking refuge at Maarat-el-Naaman. Even in this foreign land fate was still unkind to him, Mourad Pasha governor of Aleppo had him arrested and imprisoned in Aleppo. Seeing further resistance was useless, Hussein, the son of Younes, begged the Emir, Shalhoub Harfouch, and his brother Ali, to go and find Fakhr-ed-Din, who was still at Baalbek, and to promise him 40,000 piasters if he obtained his father's release.

The news of the imprisonment of Younes spread everywhere. The besieged, who at first, had resolved to resist to the last extremity, felt their courage ebb away. Their commander went to see Fakhr-ed-Din and concluded peace with him, on condition that

he would permit them to keep their goods. The fortress was then evacuated and occupied by the conqueror's army. A hundred and fifty workmen were employed to destroy part of the fortifications of the citadel. During the whole siege, Fakhr-ed-Din lost only 30 soldiers.

However, the defenders of Leboueh were, by no means, willing to surrender in spite of the promise that the same advantageous conditions would be granted to them. Enraged by this obstinacy, the Emir came with 4,000 soldiers to besiege them. When the preparations for the siege were already well advanced, Ali, son of Younes, went to Kal'at-el-Hosn and asked his brother Hussein for the sum promised for their father's ransom. He soon returned, in company with his cousin Ali, paid 10,000 piasters to Fakhr-ed-Din and gave him a guarantee for the rest of the sum. Peace being concluded on both sides, the siege of Leboueh ceased.

The emir Fakhr-ed-Din, leaving the Becca, returned to the Lebanon and so Shalhoub Harfoush remained master of Baalbek. Soon afterwards, Murad Pasha gave Emir Younes his liberty. As soon as he reached Baalbek, Younes sent Mustapha Pasha a valuable present, promising besides 30,000 piasters if he would kill the Emir Shalhoub. The sum was paid, Emir Shalhoub was arrested and killed by order of Pasha. When these news reached the Emir Fakhr-

ed-Din, he was wild with indignation. He complained to the Grand Vizir, who seized Younes and had him executed in 1624.

Thanks to the intervention of the Emir Ali Shehab, Emir Husseins' wife returned to him in 1624. The next year, Fakhr-ed-Din, now promoted to the post of governor general over all Syria under the title of *Sultan El-Barr* (Sultan of the continent), started travelling throughout his provinces at the head of his troops, to organise the administration thereof. When the Harfoushes learnt, that he was approaching Baalbek, they fled in fear to Yabrood (1), but the inhabitants came out to meet him, offering provisions for his troops and promising him 45,000 piasters, in order to win his approval. So having nothing to fear from the Harfoushes, Fakhr-ed-Din remained for a month, repairing the walls of the fortress, and when he started for Kab-Elias, he left behind him a well armed garrison.

Fakhr-ed-Din was now to learn how fickle fate can be. Warned that he was secretly intriging to make himself an independant ruler, in 1643, the Sublime-Porte sent a powerful army against him, under the command of his formal rival, Achmet Pasha Hafez. The Emirs Hussein and Mahomet, sons of Younes Harfoush, wisely submitted, and were not molested.

(1) A town of 5,000 inhabitants, situated in the district of Kalamoon, 10 hours to the East of Baalbek.

So fearing nothing at the hands of the Harfoush emirs, Hafez Pasha attacked Fakhr-ed-Din and taking him prisoner, sent him to Constantinople where he was put to death.

In 1664, a terrible earthquake destroyed the greater part of the fortress. In 1671, the Emir Ali Harfoush, asked the governor of Damascus for help against his cousins the Emirs Omar, Shedid and Younes. With the help of a regiment sent by the Pasha of Damascus, Ali Harfoush defeated his enemies, burning their houses and took the government of Baalbek into his hands. In 1676, the Emir Shedid Harfoush plundered the village of Ras-Baalbek, but he, in his turn, was attacked and defeated by Ali Pasha, governor of Damascus, and then, with his family, was banished from Baalbek. Emir Faris Shehab with a garrison of 2,000 Druzes was left behind for the defence of the town.

The Harfoushes, scattered and persecuted, were reduced to penury. Shedid at the head of 60 horsemen, wandered about the country, trying to waylay Emir Faris Shehab, he finally succeeded and murdered the Emir near the village of Youneen. When these news reached the ears of the Emir Moussa Shehab and the Emir Ali Nejm, they resolved to avenge the murder of their cousin.

Leaving their respective villages of Hasbaya and Rashaya each at the head of his men, they advanced

towards Baalbek, plundering on their way everything they encountered. Quite alarmed, Emir Omar Harfoush went immediately to beg the Emir Ahmed-el-Manni to come to his aid.

Ahmed prefered to act as peace-maker, and set to work with so much diplomacy, that the Shehabs accepted the sum of 5,000 piasters and two thorough-bred horses, and consented to give up all thoughts of further revenge.

In 1681, Ali Pasha, the governor of Damascus and his ally the Emir Bechir Shehab I, decided to attack Shedid. They burnt the town of Al-Akoora and forty villages belonging to the Sheiks Hamades, who had promised to help Shedid.

History mentions that the emir Hussein Harfoush was governor of Baalbek in 1702. He is reported to have been killed during a revolution of the Sunnites in Baalbek (1724). First, his cousin Ismail and then, his cousin Haydar (1721) succeeded him. Assad Pasha, governor of Damascus, thought that he would make the Harfoushes more submissive to his authority if he gave the Emir Melhem Shehab full judicial power over Baalbek.

But a quarrel arose between the Emir and Assad Pasha. The Pasha asked Haydar Harfoush to help him against his rival. But Assad Pasha was defeated, and left the country on a pilgrimage to Mecca. Then Melhem Pasha pillaged Baalbek, making the

Emir Hussein, governor, instead of his brother Haydar. As soon as the Pasha returned from Mecca and learnt what had happened in his absence, he started to organise an army. But before this was done, an order for his execution arrived from Constantinople. Hussein remained governor for some time longer ; Haidar withdrew to Kalamoon to the east of Baalbek.

In 1715, two English architects, Wood and Dawkins, visited Baalbek. Their precise plans and drawings of the temples first revealed to Europeans the magnificence and beauty of the ruins of Baalbek ; they also published a very useful work giving the history of the town. In the introduction, they mention the fact, that their visit to Baalbek was authorised by the Sultan. The governor, at that time, was the same Hussein, who has been already mentioned. His brother Haydar had destroyed the village of Arsal just before they reached it. When Wood and Dawkins had accomplished their work in Baalbek and had started on their return journey, they heard that the Emir Haydar had killed his brother Hussein and had become governor of Baalbek in his place.

According to Wood, Baalbek was at this time a small town with a population of 5,000 inhabitants, but Volney, in 1784, only found a population of 2,000 inhabitants.

This town, flourishing under the Romans, had now fallen very low. But when the Imperial govern-

ment put an end to the oppression of the people by the Harfoush rulers, the population increased rapidly.

In 1759, the governor of Damascus gave the government of Baalbek to the Emir Ismail ben Shedid Harfoush, who promised to pay a yearly tax of 50,000 piasters. In this same year, Baalbek was almost completely destroyed by a terrible earthquake, monuments, houses and ramparts all suffered. Three of the columns of the great temple were overthrown, six only remained standing. Two columns of the little temple were thrown down. For 27 days there was a succession of earthquakes. This was the crowning misfortune for the illfated city, which never regained its former splendour.

The Emir Melhem Shehab died that year and the Harfoushes, unwilling to acknowledge the authority of his son Youssef, made raids into the Lebanon. Emir Youssef, having obtained the sanction of the Pasha of Damascus, attacked the Harfoushes in 1763. Although at first successful, Emir Haydar Harfoush soon took his revenge and entering Baalbek by force, remained governor of this town until his death at an advanced age.

His brother Emir Mustapha succeeded him. Ahmed Pasha el-Jazzar sent against Baalbek, Kara Manla, the commander in chief of his army, who, taking the town in 1776, expelled Emir Jahjah, son of Mustapha. The victorious Kara Manla had to leave

Baalbek soon after his conquest, in order to help his master, who was threatened by Emir Youssef Shehab, governor of the Lebanon.

In the year 1782, Emir Mustapha expelled his brother, Emir Mohammed, who sought the assistance of Emir Youssef Shehab, governor of the Lebanon. Emir Youssef sent him 5,000 men. On hearing of the approach of this army, Mustapha fled to Damascus, as its governor was his ally, and ready to help him in the re-conquest of Baalbek. Now it was the turn of Emir Mohammed and his adherents to seek refuge in the Lebanon where Mohammed died in 1786.

Informed of the misrule of Emir Mustapha, Derwish Pasha, Vali of Damasus, sent a regiment to Baalbek unexpectedly, and arrested Emir Mustapha with one of his brothers. These prisoners were taken to Damascus, where Emir Mustapha was hanged. Derwish pasha gave the government of Bàalbek into the hands of a negro named Mohammed Agha. This greatly humiliated Jahjah, the son of Mustapha, who sought help from the Arabs of Khazaa from which tribe his family was descended. They gave him a sum of money and a magnificent thoroughbred horse but refused further help. In 1686, he went to Zahleh and there was successful in interesting a hundred warriors in his cause. At the head of this handful of men, he went to Baalbek, and, having covered the feet of their horses with felt, they entered the town during the

night, killing all before them. The soldiers of Jazzar, who escaped the slaughter, fled. After this expedition, Jahjah, with his brother Sultan, returned to Zahleh where he was attacked by Ismail Manla, one of the Jazzar's officiers, at the head of 1,200 soldiers. But the men of Zahleh, who had embraced the cause of the Harfoushes, came out to meet Jazzar. Some of the Zahleh men laid themselves in ambush, and, falling unexpectedly upon their enemies, forced them to take flight. Fearing no longer Jazzar, Jahjah again became governor of Baalbek.

In 1789, the Emir Kassim, son of Haidar, quarrelling with his cousin Jahjah over the vexed question of the government of Baalbek, asked Emir Beshir the Great for help. The Emir replied by sending him the Emirs Lamaa and their men. At the head of this re-inforcement Kassim set out for Baalbek. The Emir Jahjah met him at Ablah and, in the struggle that took place, Kassim was defeated, losing many horses and great quantity of arms. Nothing daunted, the Emir Beshir raised new troops and gave the command to his son Hassan. At the approach of the Lebanese army, Jahjah evacuated Baalbek, carrying off all provisions, so that the army of the Shehabs was obliged to return to Lebanon. Seeing that all these efforts were fruitless, Kassem turned to Jazzar for help, who, at the instigation of the Emir Beshir, sent an army of Lebanese soldiers, which was joined by

the Druze Sheikhs and their men. Jahjah, leaving Baalbek advanced against the enemy. The Emir Kassim, with fearless courage, flung himself against Jahjah, who was surrounded by his men but, before he could reach his enemy, he was shot down. Discouraged by the death of Kassim, the Libanese army retreated without further bloodshed. The Emir Jahjah became reconciled later on with the Emir Kassim and remained in power until his death (1812), when the government passed into the hand of his brother Amin.

In 1820, Emir Nassuh, son of Jahjah, tried to usurp the post occupied by his uncle Amin. Emir Beshir sent troops led by Emir Melhem to help Emir Nassuh. Amin, at first, retired to Hermel, but soon was obliged to seek a more distant place of refuge. As the Emir Shehab did not succeed in capturing Amin, he retired to Lebanon. Hardly had the Emir Nassuh returned to Baalbek when he heard that Emir Amin was approaching, and as Emir Shehab's troops had already left, he thought it wise to retire to Zahleh. Once when Emir Amin was at Bednail, he was attacked by some of the inhabitants of Zahleh, led by Nassuh. He only had just enough time to flee.

Nassuh, finally understanding that he was only stirring up the hatred of his uncle against him, and that this uncle was more powerful than himself and therefore he submitted. However, his confidence in

the magnanimity of his uncle was misplaced, and one night at Majdaloun he was treacherously murdered, while asleep, by a hireling in the service of his uncle. Nassuh was hardly 20 years old.

Having got rid of this rival, Amin governed Baalbek in peace until Ibrahim Pasha, son of Mohammed Ali, Khedive of Egypt, invaded Syria. As Amin had declared himself in favour of Turkey, the Egyptian prince attacked him in 1831, took possession of the town without striking a blow and compelled him to take to flight with his family. The new conqueror, wishing to make the most of the advantageous position of Baalbek, established a garrison there, constructed large and massive barracks and named Emir Jawad Harfoush, governor. In 1832, Amin sought refuge with the Emir Beshir, Ibrahim Pasha ally, and begged him to win for him the favour of Ibrahim Pasha, but Emir Beshir's advisers dissuaded him from doing this, and Emir Amin recommenced awandering existence. While one day at Ain-el-Wo'ol to the east of Baalbek, he was overtaken by the troops of the knights of Hanadas of the army of Ibrahim Pasha. Amin had only his son Kabalan and twelve horsemen with him; he remained with the women, and Kabalan dashing with his men against the Hanadas, drew his sword, and occupied the attention of the Hanadas, while his father gained the mountain, where Kabalan joined him. The Hanadas

gave up all pursuit, and Amin and his son sailed for Constantinople, where they were treated with much respect and remained until the evacuation of Syria by Ibrahim Pasha.

Meanwhile Jawad had rebelled against Ibrahim Pasha, who had named Ahmed Agha Dazdar his successor. Jawad incited the inhabitants of the surrounding region against the foreign invaders and it was, while thus occupied, that he encountered, near Yabroud, 200 Kurd horsemen, who had been sent to capture him by Sherif Pasha, the Egyptian governor of Damascus. Besides his cousins, Mohammad, Assaf, 'Issa and Sa'doun, the Emir Jawad had with him only 30 horsemen. But in the terrible struggle that ensued, the Harfoushes displayed so much bravery that they won in spite of the superior number of the enemy. The Kurds withdrew leaving on the battle-field one of their chiefs, Ajaj Agha. Deserted by his own men who must have got tired of this wandering existence, Jawad went to Homs. One day, while alone in Harisha he was suddenly attacked by the Hanadas, who cut off his retreat by the bridge of El Tell. In despair he drew his sword and hewed his way through the ranks of the Kurds, and escaped. Finally worn out by this wandering existence, he went to Lebanon, hoping that he would find there a refuge and taht the Emir Beshir would re-instate him in the good graces of Ibrahim Pasha. But the Emir of Lebanon betrayed him and

delivered him over to Sherif Pasha, who had him put to death.

Khalil Agha Wardi succeeded Ahmed Agha Dazdar; he was in his turn replaced by the Emir Hamed Harfoush. When Ibrahim Pasha was compelled to evacuate Syria, the Emir Khanjar, the mortal enemy of the Egyptian prince, became governor of Baalbek.

However Osman Pasha had arrived from Aleppo with 8,000 soldiers to cope with the Egyptian army. He started for the Bekaa, and, passing Baalbek, left a garrison there, in the barracks built by Ibrahim Pasha. Then the Emir Khanjar succeeded in raising 400 horsemen and with the Emir Abi Lama' harassed the Egyptian soldiers. After several skirmishes he marched with his brother to Zook Mikhail, district of Kesrewan, Lebanon, in order to enlist its inhabitants, who had already rebelled against Ibrahim Pasha. One of his attendants betrayed him, and revealed his plot to the Emir Abdallah Shehab. And when the Emir Abdallah advanced towards him with his followers, he mistook them for allies come to offer him their services. Attacked and hemmed in on all sides, he was pursued as far as Ghazir, where he was thrown into prison by his brother. The people of Ghazir, assisted by some other Kesrewanites, broke open the doors of the prison, freed the two emirs and accompanied them as far as Mukhales, where they defeated and put to flight the two Egyptian generals, Abbas

and Soleiman Pasha. Once more alone, Khanjar retired to the village of Akoora.

It was about this time that Abu-Samra (1), at the head of 4,000 men, attacked a part of the Egyptian army, camped at 'Ainata. The battle lasted all day. Defeated but not disheartened, Abu-Samra hastened to Besharreh, raised fresh troops and returned to fight against the Egyptians. This time, the victory, long contested, fell to his lot. His foes lost 70 soldiers. Encouraged by Izzat Pasha, commander-in-chief of the Turkish army, Abu-Samra stirred up the two districts of Jubeil and Batroon, threw himself upon 'Ainata, and, after a bloody struggle, succeeded in driving the soldiers of Ibrahim Pasha from the village.

After his flight, Khanjar did not remain inactive. He entered the service of the Turkish general and together with Omar Bey, fought against the Emir Mas'ood Shehab. In reward for his fidelity, he received, after the cessation of hostilities, the governorship of Baalbek.

In 1841, the Emir Amin, accompanied by his son Kabalan, returned from Constantinople, with a firman, conferring the government of Baalbek on him and his son; but death overtook him at Beirut. His son hastened to Damascus to have the firman signed in his favour. As soon as that formality was accomplished,

(1) A famous knight, of Bekassin, Lebanon, who played an important part during the campaign of Ibrahim Pasha.

some soldiers, in the hope of obtaining a present for bringing these good news, dashed into his house to congratulate him. On seeing them arrive with such haste, he thought that they had orders to put him to death. Beside himself, he mounted his horse and fled away at full speed. He became mad, and dragged on his unhappy existence till 1864.

When, in 1841, hostilities broke out between the Christians and the Druses, Khanjar joined the inhabitants of Zahleh against the latter. El-Arian, a chief of the Druses, was defeated at Tha'labaya, a small vilage in the neighbourhood of Shtora. The enemy numbering 8,000 marched against Zahleh to take their revenge. But the Harfoushes and people of Zahleh went out to meet them, and a terrible struggle took place. The Druses made desperate efforts, but they were repulsed with considerable loss.

In 1842, by order of the Turkish authorities, Khanjar was replaced by the Emir Sa'doun, who died a year afterwards and was succeeded by the Emir Hamed. Hamed remained governor until 1845, when he was attacked by 1,500 Kurds, led by his cousin Mohammed, who had persuaded the governor of Damascus to name him governor of Baalbek. Hamed, at the head of a considerable force, went out to meet his enemies and defeated them in a battle near Dalhamieh, a village of Bekaa. Conquered but not discouraged, Mohammed remained in Damascus and had

his nomination renewed. Strange to say, the Emir Joseph, the son of Hamed, as well as the Emirs Khanjar and Shedid, had also gone to Damascus and obtained an order which recognized them as governors of the caza of Baalbek conjointly with Mohammed.

In 1851, the Emir Mohammed raised the standard of revolt against the Turkish authorities. He recruited an army in the districts of Baalbek and Wadi-el-'Ajam; Mustapha Pasha marched against him; the battle was a terrible one, but victory remained with the Turks and Mohammed fled to Ma'loola (1), where he entrenched himself in a fortified position with his brothers Issa and Assaf, as well as some of his cousins. The Turkish general besieged the village but only got possession of it through the treachery of one of the inhabitants. The Harfoushes took to flight with the exception of Mohammed and his brothers who took refuge in a cave, rather than surrender. The Turkish troops attacked them there, killed 'Issa and captured Mohammed and Assaf. A short time afterwards, Mustapha occupied Baalbek with 3,000 soldiers. The Emirs Khanjar, Salman Bey, Shedid, Soleiman, Hamed and his son Joseph were sent to Damascus with their families, and from there to Crete, to which place Mo-

(1) A village in the district of Kalamoon, 11 hours to the east of Baalbek. It is the ancient Magluda. There is to be seen, there, a large monastry belonging to the Greek Orthodox Church.

hammed and Assaf were also conveyed. From that date, the Sublime Porte took their power away from them. Baalbek became a Kaimakamat of the Empire and Teimur Pasha was the first official to occupy the post of Kaimakam.

# CHAPTER V.

## Bishops, Saints and Illustrious Personages of Baalbek.

Bishops.— Church history passes over in silence the names of the first bishops of Baalbek, as well as the date on which this town was first constituted a bishopric. Eusebius, however, relates that Constantine the Great raised there a Church, which he made the seat of an episcopal see. Greek Martyrology, for its part, says that its first bishop was Theodocius, who converted Saint Eudoxia of Baalbek to the Christian religion, at the commencement of the 2nd century, during the reign of the emperor Trajan: this contradicts the statements of Eusebius. In any case, it is certain that Baalbek was an episcopal see at a very early date.

The Rev. F. C. Basha in an article on the Bishopric of Baalbek published in Al-Mashriq (1), gives the names of twenty-eight bishops, whose names history was able to conserve, among them *Theodotus* whom he considers was the first bishop of Baalbek, although there is no certain proof if it. He mentions *Dionisius*, who was present at the Council of Nice; *Elias*, who took part in the Synod of Antioch in 378; (Mansi, however, in his *Collectio Conciliorum*, does not

(1) Al-Mashriq, XII, p. 408.

mention these bishops); *Joseph*, who lived during the reign of the Emperor Leon and who was present at the Synod of Antioch, presided over by the Patriarch Saint Domnus. This same bishop signed the decrees of the Council of Chalcedonia, wherein he and other fathers condemned the teachings of Eutycheruis; *Nonus*, who succeeded Ibas to the episcopal see of Edessa, when it was left vacant by the excommunication of the former; but when, finally, the innocence of Ibas was proved, Nonus, was transferred to Baalbek; later he assisted at the Synod of Antioch, presided by Patriarch Maximian, which was held in 453.

From that time the bishops of Baalbek succeeded one another without interruption, even in the most troubled periods. At the present day the episcopal see of the Greek Catholic religion is occupied by Agabius Ma'loof, who was inducted in 1896.

Saints. — *Saint Eudoxia.* — Born at Baalbek, towards the end of the first century, of pagan parents; she was from an early age imbued with the errors of paganism; but her intelligence discovered the emptiness of the religion of her parents and she was struck with the sublimity of christianity. The bishop Theodocius taught her the truth of the christian faith, and she was baptized in the year 101. At that time the Emperor Trajan began persecuting the Christians. Vincentius, the governor of Baalbek, in obedience to the imperial decree, had Eudoxia seized, and tried in vain

to bring her back to paganism. Finding her steadfast in her faith, he caused her to be beheaded in 114.

According to Latin martyrology, Eudoxia was a Samaritan, who had come to live at Baalbek. She had a well-known reputation for wantonness. A priest called Germain converted her to Christianity, which she afterwards revered and served with admirable zeal. She worked several miracles before the governor Vincentius, who nevertheless had her secretly killed. The Greek and Latin Churches celebrate her festival on the 1st of March.

*Saint Gelasimus.*— In 297, during the reign of the Emperor Diocletian, the comedian Gelasimus, was acting on the stage the role of a neophyte who had just been baptized, when divine grace touched his heart and he immediately embraced the Christian religion. The spectators in a fury dragged him from the theatre and stoned him. He was buried at Mariamma, his birth-place, which is probably the village called to-day Furzol.

*Saint Cyrill and the virgin martyrs.*— Cyril was deacon at Baalbek in the time of Constantine the Great. By his preaching and his ardent zeal, he won over to his religion a great number of pagans and had a great many idols in the town destroyed. When Julian the Apostate ascended the imperial throne, he persecuted the christians and gave the pagans

liberty to worship according to their creeds. The inhabitants, who could not pardon Cyril for the conversions he had made, attacked him like wild beasts and their hate was not appeased until they had opened his entrails and fed upon his liver.

At this period, there was at Baalbek a temple of Venus, notorius for the infamies that took place in it. Constantine had converted it into a church. At the time of the martyrdom of Saint Cyril, the pagans, in order to avenge the abolition of one of their dearest forms of worships, attacked the Christian virgins, dragged them to the public place and exposed them to every kind of outrage. Then, to crown their barbarism, after having cut off their heads, they tore out their entrails, gaving them as food to swine. Fearing that even these unclean animals would shrink from this still palpitating flesh, they mixed it with barley and other alimentary substances. The Church commemorates the memory of Saint Cyril and of these Virgins on the 15th of April.

The Christians of Baalbek are for the most part of the opinion that *St. Barbara* lived and suffered martyrdom in their town; it is for this reason, they say, that Constantine the Great had the temple of Venus converted into a church, giving it the name of this Saint.

WELL-KNOWN MEN.—*Callinicus of Baalbek.*—We have not any authentic documents concerning the

exact year of the birth of this learned man ; however, it is probable that he was born about the beginning of the 7th century. After the conquest of the Arabs, he left his native town Baalbek and settled in Constantinople. He was a mathematician and clever chemist.

When Moawiya beseiged Constantinople and the town was in great danger Callinicus invented the Greek fire, which was, according to public belief, com posed of naphtaline, sulphur, tar and other materials, the exact composition of which remains a secret to this day. Water could not extinguish this fire, but if it touched a boat it set fire to it immediately. The Arabs were obliged to retreat, despairing of taking Constantinople and invading Europe. However, in 717, they made a further attempt, but were driven back from the walls of the city by the same Greek fire. It was thanks then to the discovery made by a chemist of Baalbek that the Capital of the Byzantine Empire and Europe itself were saved from the Arab invaders. The use of this fire became general throughout the Empire, but, later on, when powder was invented, it fell into disuse and the secret of its composition was lost.

*Constantine, the son of Luca.*—This man was a philosopher of renown and a celebrated doctor. He composed or translated into Arabic 38 works, on philosophy, medicine, astronomy, geometry, history, and agriculture. He died in 908.

*Abu Taher.*—As this imam was very well versed in Moslem theology, people came to him from all parts to consult him on the most difficult problems. He composed a large number of religious books and died in 1336, regretted universally, and his memory inspired many poets.

Baalbek was the birth-place of several other eminent men, among them the *Imam-el-Awzai*, الامام الاوزاعي, whom people visited from all parts of Syria, to consult on different points of the Moslem religion. Born in 712, he died in 782 at Beirut, where his tomb is still held in great veneration.

Mention is also made of the celebrated historian *El-Makrizi*, تقي الدين المقريزي, born in 1353, who lived in Egypt and died there in 1441.

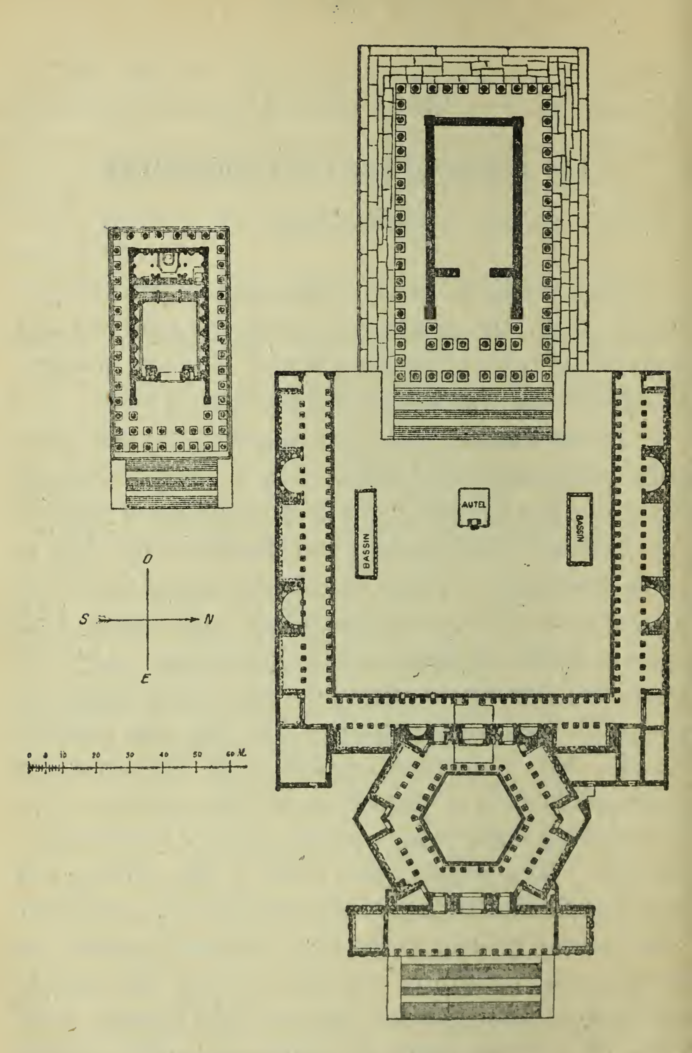
In our arabic edition of the History of Baalbek, biographical sketches of a number of other famous men who were born in Baalbek are given. To this edition we refer the reader.

## CHAPTER VI.

### The Acropolis and other Antiquities in Baalbek.

Now we have reached the most important part of our book, the description of the magnificent and marvellous ruins of Baalbek, one of the most wonderful architectural creations of the genius of man.

In the western part of the town stands the Acropolis, commonly called *Kal'at*, now in ruins. One sees there two distinct parts, the first, composed of temples, constructed by the ancients and dedicated by them to their divinities. These temples, decorated by every kind of sculpture, have attracted the admiration of all ages, as much by their artistic perfection, as by the fact, that prodigious strength must have been employed in their construction. Not only the archæologists, but numerous tourists, who surmount the many difficulties of travelling in this country, unite in declaring these ruins a masterpiece of Greek architecture. The second part, built by the Arabs, and intended for the defence of the town, is only a military work, vastly inferior to the first, both as regards construction and sculpture. In order to raise the temples and to give them greater elegance, the Romans built them on a lower story of vaults and subterraneous




Plan of the Temples at Baalbek

passages. The temple of Jupiter is built on an artificial mount and so are the courts leading to it.

**Propylæa.**— (Pl. I, with an elevation of 26 feets above the neighbouring orchards). These propylæa are orientated north and south for a length of 160 ft. not including the wings, and a breadth of 36 ft. the entrance being from the east. At the two ends of these propylæa are two pavillons ornamented on the exterior by corinthian pilasters. Three doorways, separated by square pillars from the entrance of each pavillon, lead to a room of 36 ft. long, and 30 ft. wide. It is ornamented with pilasters and niches for statues surmounted by triangular pediments. In the middle ages, the Arabs converted these two pavillons into towers. Now the southern pavillon is almost entirely in ruins. Between these two pavillons, and in front of the building, there used to be twelve columns of red granite, preceeded by a flight of wide stairs in three sections of 160 ft. wide. It is certain that the Arabs destroyed these stairs, and removed the columns to build a wall of fortification on the bases of the peristyle. In 1905, the German expedition removed a large portion of the wall built by the Arabs, in order to more fully disclose the bases of the columns and built a small staircase in the same style as the original. A Latin inscription repeated on the bases of three columns states that Aurelius Antonius, superior officer of the first Antoniana legion, gilded,

at his own expense, the capitals of the bronze columns, he did this in fulfilment of a vow made to the Heliopolitan Gods for the safety and success of Antonius the Pius (Caracalla) and his mother Julia Domna (see page 46).

The back wall of the portico was decorated with 12 niches for statues, but these were completely destroyed by the Arabs, in order to prevent the walls being climbed by the enemy, who could thus gain an entrance to the fortress. Three doors communicate with the hexagonal court, the largest one, in the center, measures 26 ft. in height and 18 in width. The other two only measure 15 by 10 ft. At the present day, the right-hand door is blocked up.

Between these doors, in the thickness of the wall, are two pylones, with winding staircases leading to the terraced roof of the Propylæa.

**Hexagonal or first Court** (Pl. II). — This court formed a regular hexagon, 212 feets in diameter, and, in its six angles, were built 6 irregular rooms, which were probably used by the priests; they are separated from each other by an oblong exedra with an open façade; in front of each formerly stood columns now no longer existing. The partition walls of these rooms were ornamented by two rows of niches one above the other, surmounted by pediments and richly sculptured corniches. The Arabs opened loopholes in these walls, and built arches, to shelter to

the soldiers from the sun and rain.

At a distance of 25 feet from the façades of these exedras, three steps surround the hexagon and support a portico, whose columns are connected by a wooden roof with the exedra. So that people might walk round the hexagon without being exposed to the sun or rain. The court itself was not roofed. On its western side were three doorways opposite those of the propylæa. Now only the door to the right may be seen, where the room already mentioned still exists. Formerly these doors communicated with the great rectangular court.

Near to this door in the north-west angle, the Germans have placed a cippus which they found in the ruins of a temple near to the source of Lejooj. On this cippus is a rough hewn engraving of the Sun-God, which answers to the description which Macrobius gave of it (see p. 37).

**Great court of the altar or Pantheon (1)** (Pl. 3).— This square court preceeds the great sanctuary of Jupiter Helios. It measures 385 ft. in

---

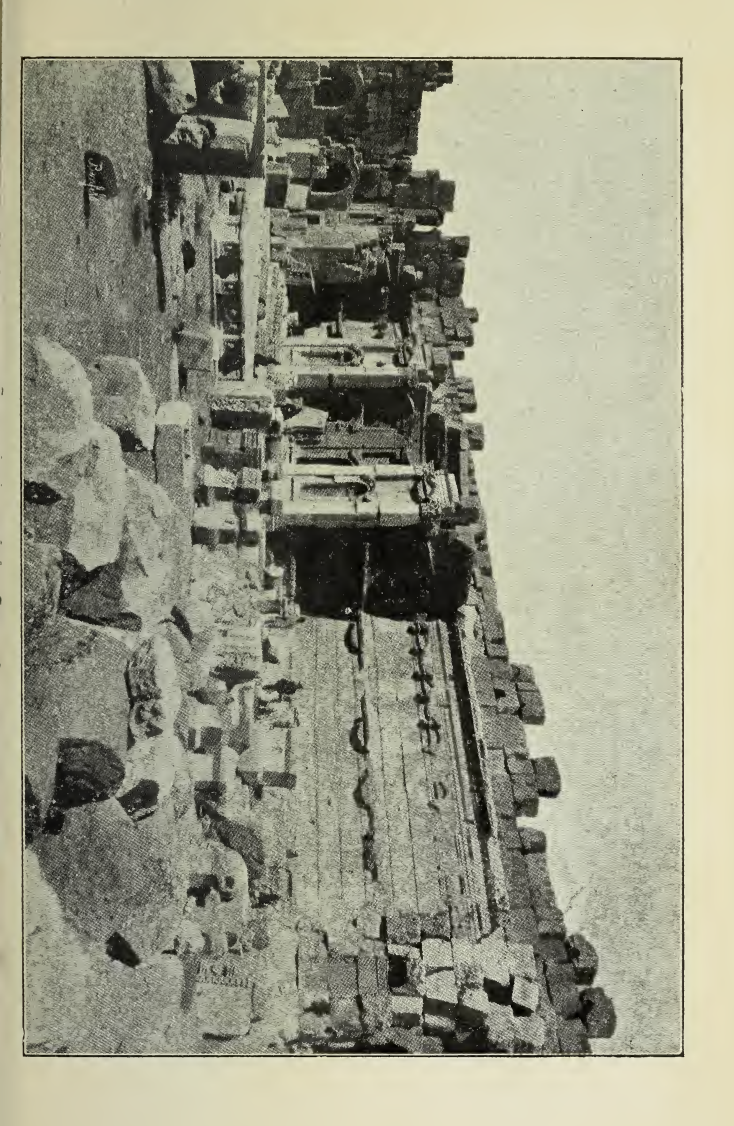
(1) All authors in speaking of the ruins of Baalbek have unanimously given the name of Great Court to the immense square which separates the hexagonal court from the temple of the Sun. My opinion is, that it would be more exact to call it the Pantheon, because it has certainly been used for the worship of all the gods honoured in this country. And this hypothesis is confirmed by the number of exedras which correspond exactly with that of

breadth (including the exedra) from the S. to N. and 400 ft. in length. On all its sides, except to the west, there are more exedra to be seen, all identical, in form and size. Four of these exedras are semicircular and eight are oblong in shape. All have open façades with two columns of red granite in front of the semicircular ones and 4 or 6 in front of the rectangular. Most of these columns have disappeared though several of their bases remain. The partition walls of the rectangular exedra contain two rows of superposed niches. In these niches were placed statues with two small columns on each side. The lower niches of the semi-circular exedras are circular in form, with a shell-shaped vault. The niches are all sculptured with either triangular or circular pediments. Those of the upper row reach a cornice, richly sculptured, with wreaths, the egg and tooth pattern, the rose and the acanthus. But these ornaments denote an epoch of decadence, viz. about the end of the 3rd century.

At a distance of 25 feet from the façade of the exedra, three steps support a portico of rose coloured granite columns with Corinthian capitals of limestone on three sides of the court. This portico was com-

---

the principal divinities of Olympus. Each exedra must have been consecrated to the service of one of the twelve great gods of mythology, the center of a group of minor divinities. I have been able to count 230 niches, and, if one added to them those of the hexagonal court, the total number would be 330.





posed of 28 columns on each side, 25 feet high (bases and capitals included) and 9 feet in circumference. These columns support an entablature and a marvellous cornice, 9 ft. high, sculptured with pearl pattern, eggs and tooth pattern, wreaths, and leaves of acanthus, and occasional heads of lions with open jaws serving as gargoyles. All these sculptures are worked in bas-relief and are so deeply carved, that one can pass his finger underneath some parts.

A wooden roof protected this portico and these exedras from the heat of the sun and the winter rains.

Of all these beautiful columns nothing remains, except a few bases, still standing in their original positions, and two complete columns in the N. W. side, besides several fragments of columns, architraves, and cornices scattered here and there on the ground of the court. The sculpture of these fragments is so beautiful and of such faultless workmanship that one is astonished at their perfection. In the center of the great court, are the debris of a Byzantine Church. We will try and give a description of this court, as it would be, were these debris cleared away:

The court is all on the same level, in the center stands the altar of sacrifice, half in ruins, (34 ft. long and 31 wide), with two basins, one on each side, at a distance of 80 feet (each basin measures 68 feet in length and 23 ft. in breadth and 2 ft. 7 in. in height). The walls of these basins form rectangles and semi-

circles. They are decorated with beautiful sculptures representing heads of calves, encircled with garlands. Cupids hunting, mounted on dragons; serpent-haired Medusas. One finds there also sculptures of most delicate and artistic workmanship representing Tritons, blowing their reed pipes, pursued by Nereids, playing with Cupids.

On the western side, of the court there is nothing worthy of mention except a few traces of the Arabian fortification. This side had formerly been left entirely open, for fear that any building might shut out the view of the great temple which stood beyond this court. It was reached by a high stair-case in three sections, (175 ft. long, 26 high) covering a surface of 50 ft. of the court itself, in front of the temple.

In the center of this great court are the ruins of a basilica built by Theodosius the Great, on a platform between the two basins, the earth of which have buried the altar of sacrifice and the lower portion of the stairs leading to the temple of Jupiter. Theodosius probably pulled down a large part of this temple to obtain stones and building material for the platform and basilica. On the walls of the basilica, still standing, Roman inscriptions, sculptures and fragments of big columns and architraves, all originally parts of the great temple, are to be seen.

The entrance to the basilica lies to the east while the apse is to the west. This unusual orientation is

due to the fact, that the architect found it more convenient to follow the plan of the temple, formerly occupying this site, although it was contrary to the usual orientation of churches in the east.

The second and third sections of the stairs were pulled down and in their place, the three apses of the church were built. The material, obtained by the demolition of these stairs, was used in building the steps that lead to the basilica. This church (207 ft. long and 118 wide) was divided into three aisles, by wide and lofty arches, supported by massive columns, these aisles led to the three apses of the church. A sacristy, with an altar, facing the East, was added to the northern apse.

Long after the basilica was built, the Byzantines changed the orientation of the apse, which was conplacing it trary to their ideas, placing it to the east near the three doors. The center door was replaced by an apse of which some traces may be seen. The entrance was made where formerly the western apse stood.

When the Arabs conquered the city, they transformed its great edifices into a fortress and destroyed all signs of its having served originally as a place of worship, building a bath in the right hand aisle and dwelling places in the nave and left hand aisle of the basilica. They covered the ground with mosaics and erected ornamented basins in the court.

The German Mission left some fragments stand-

ing sufficient to indicate the modifications made by the Arabs.

**The Great Temple of the Heliopolitan Jupiter.** All these marvellous monuments, which we have been describing, were only intended as an annex to the great temple, larger and grander, which was dedicated to the local Baal, or as the Romans named him Heliopolitan Jupiter. Of the original splendour of this temple, which has given its name to the town of Baalbek, we can only conceive a faint idea; although sufficient traces remain to show what a marvel of architectural beauty it must have been. The temple was, in its original perfection, erected on a massive substructure to which the flight of stairs already mentioned led. This foundation was higher of 26 feet than the surrounding buildings and was 50 ft. above the level of the grounds of the neighbouring town. It measures 310 feet in length (from the west to the east) and 175 feet in breadth without taking into account the steps and the terrace by which it is surrounded. The temple was formerly enclosed by 54 corinthian columns, which were not fluted; ten columns in front and seventeen on each side; out of these 54, only six columns remain standing, in the southern peristyle.

Broken fragments of some lie on the ground, while others were employed by the Arabs in building the fortifications, which occupy the side of the north-

ern peristyle. Each column is composed of three enormous blocks placed on a base, approximately 8 ft. high. Each column is surmounted by a Corinthian capital with magnificently sculptured architraves, frieze and cornice. The architrave is sculptured with the egg pattern, surmounted by consols with acanthus leaves, bearing small lions, and bulls, above them the tooth and rose pattern and finally the Greek Key. On the higher cornice, sculptured with conventional leaves, and immediately above each column, were the heads of lions with wide open jaws, serving as gargoyles, through which the rain water, falling on the flat roof of the temple, escaped. The columns with their bases and capitals measure 66 feet in height and 7 feet 4 in diameter. The entableture measures 13 ft. To the south of the temple and beyond the limit of the terrace, lies a great quantity of fragments of capitals, of socles, of shafts and architraves. A part of the cornice, lying to the south of the temple with all its engraving intact, testifies to the perfection and beauty with which the sculpture of the peristyle was executed.

Behind the ten columns forming the façade of the temple, a second line of columns led up to the vestibule before the door of the temple. Above the cornice of the two rows of columns was a large fronton, triangular in shape, parallel to the regular ceiling

of the temple. It was built of huge blocks of stone, sculptured in the same style as the cornice, and supported statues of the Gods subordinate to Jupiter. Of all this, only a few traces are to be seen in the northern wall of the Byzantine basilica.

Unfortunately this temple has suffered greatly through the ravages of time and the vandalism of the ignorant; its walls have been demolished, its columns overthrown and its foundations undermined. There only remain the six columns of the S. peristyle, four broken columns on their bases in the northern peristyle within the arabic fortifications and the socles of the columns of the peristyle of the façade. The Byzantine Emperors were the first who began to destroy the temple, using the building material thus obtained for the construction of the basilica in the Court. The Arabs followed their example, extracting from the walls and foundations of the temple any blocks of stone, likely to be useful in fortifying the weak spots of the ramparts. The excavations carried out by the Germans have brought to view the foundations of the temple and the ground plan.

The temple is surrounded on three sides by a gigantic wall built of enormous blocks of stone (see the plan). This wall is at present lower than the bases of the columns of the peristyle by 30 ft. on the south and north, and by 15 ft. on the west. The south and north walls are formed of nine stones only, each measuring

33 ft. in length, 14 ft. in height and 10 ft. in breadth. In the west wall there are six blocks on the same level, and above these three other blocks, each measuring approximately 64 feet in length, 14 feet in height and 12 feet in breadth. Between this great wall, which surrounds the temple on three sides, and the wall of the foundation of the peristyle is a space of 25 ft. wide filled with blocks of stones constructed on the S. and W. only, which shows that the building of this terrace had not been finished. The northern and southern walls were prepared to receive another row of stones of the same dimensions as the three which surmounted the western wall, they would then have attained the same elevation. The big stone, which one still sees in the quarry, was intended for this purpose. Above this, on all three sides, another row forming a cornice was intended to raise the height of these walls almost to that of the bases of the columns of the peristyle. Thus this podium would have been a rampart surrounding the temple on three sides, its paved surface serving as a terrace in front of the columns and commanding a view of the town and plains below. At its western extremity, the Arabs built a two-storied tower (of which only one store remains) which was probably the dwelling-place of the Arab commander of the garrison. The inhabitants called this building Bab El-Hawa (the door of the wind). From this tower one

can see the cyclopean wall of nine stones, the whole of the stylobate and the bases of the columns of the northern peristyle standing in their original places. The view, from this spot, is delightful. The gardens and orchards of Baalbek, surrounding the Acropolis, stretch out in the distance; and one sees a great expanse of the fertile plain of Cæle-Syria bounded to the East and West by the chains of the Anti-Lebanon and the Lebanon.

**The Small Temple** (Pl. 8).—This temple, which was very probably dedicated to Bacchus, lies to the south of the great temple, and is built on lower level than the great temple, from which it is completely separated. It is regarded as the finest and best preserved temple in Syria. This temple has no entrance court but three flights of steps on the East lead straight up to it. The substructure, on which the temple is raised, is built of stones fitted together with perfect symmetry.

The superstructure measures 225 ft. long by 110 wide and 15 ft. high. The temple itself is surrounded on the outside by a peristyle of 42 colums not fluted (15 on each of the long sides and 6 on each of the short ones), without counting the fluted columns which were behind the first columns of the *Pronaos.*

Each column was composed of five enormous blocks of stone including the base and the capital, the total height of which is 60 ft. The circumference near

the base measures 18 ft. 10 and at the top 15 ft. 6; the distance between each column is 7 ft. 7. The capitals of the columns support a richly decorated entablature.

There is a distance of 10 ft. between the columns of the peristyle and the cella, the architrave is joined to the wall by enormous slabs, which form a vaulted ceiling, with sculptures of incomparable beauty and grace. This ceiling is decorated with caissons in hexagons, lozenges and triangles, alternately, forming oriental stars of six points. In the center of each star is a large figure, surrounded by smaller figures, separated from one another by richly sculptured designs. They represent mythological subjects, some of which have been recognized, thanks to their respective emblems. Unhappily, they have all been more or less disfigured. The northern front of the temple is the best preserved. Of the 15 columns, which formed the peristyle, only 9 remain. The first slab of the ceiling (east side), represents in the center the god Mars in armour. Then comes a space left by the fall of the next-caisson. The following large figure represents Victory winged, bearing a palm. In the second hexagon, we see Diana drawing with her right hand an arrow from her quiver. The third represents Tychius, holding the horn of abundance, and bearing on his head a bushel. On the fourth one sees Volcan, bearing a hammer on his shoulder. In the fifth is Bacchus with branches of

grapes round his head. In the sixth, is Ceres, carrying a sheaf of corn, mixed with poppies.

As to the western front, only three columns are now to be seen; the three others have fallen into ruins. The ceiling no longer exists. One sees in a caisson, which has fallen to the ground, a large figure representing Eirene (Peace), suckling Ploutos (wealth). Beside it, is an ear of corn, the emblem of harvest and peace. In an oval of the same fragment is seen a youth, wearing a Phrygian cap on his head, doubtless representing Ganymede.

On the southern side one only sees the bases of two columns and the two drums of another column, displaced by an earthquake, and now leaning against the cella. Thanks to the thick iron rivets, which are fastened in lead and unite the pieces of this column, it has not fallen to the ground. Four other columns at the eastern end face two fluted columns of the pronaos. They support a superb ceiling, which is in better preservation than that of the north end. The first figure on the East represents Medusa with her hair interwoven with snakes. The fourth figure is that of a sylvan god.

Let us now examine the pronaos. The great stairs of the temple led up to 6 columns forming the façade, behind which there were 6 other fluted columns and then 2 other fluted columns, which faced the end of the lateral wall. But now there only re-

main 2 columns parallel to the continuation of the cella which, with 4 columns of the southern peristyle, support the crenulated tower built by the Arabs. A vestibule separates this double row of columns from the door of the temple. This door is a specimen of perfect architecture and awakens the admiration of all that behold it, being unanimously proclaimed a master-piece of sculpture; this portal is between two small doors leading to the stair-cases of pylones. It measures 43 ft. in height and 21 ft. 5 in. in width. The sides of the door are composed of beautifully sculptured blocks (5 feet wide) representing fruit, flowers, ears of corn, poppies, egg-pattern, vines, and Cupids and fauns carrying bunches of grapes. The lintel is composed of 3 large blocks, the center one forming the keystone which fell after the earthquake in 1759. It has been put back in place by the German Mission. The saffit represents an eagle holding in its claws caduceus of Mercury, the patron god of doors. In its beak the eagle carries two wreaths of flowers and some graceful cedar cones and apples. On each of the two lateral blocks were winged genii holding each end of the garland. But the genius to the left is completely broken. A flat square moulding, beginning at the small lateral doors of the pylones, surrounds the outside wall of the cella, and there was a small frieze sculptured with genii, climbing among the vines, and animals, hidden among the leaves of the

acanthus, very delicately sculptured. A line of double greek keys, supporting a bas-relief, representing scenes of sacrifice, was to have surmounted this frieze, but very little of this work has been executed.

Let us now enter the interior of the temple which measures 115 ft. in length and 68 ft. 6 in width. The Naos occupies two-thirds of the temple, but the sanctuary is raised. On each of the lateral walls of the Naos are seven fluted pilasters on pedestals, 9 feet high, decorated with two mouldings, the lower resting on the highest of three steps, leading down to the ground floor. The frieze above the corinthian capitals is surmounted by a richly decorated cornice of indescribable beauty. The space between the pilasters is divided into two stories, the lower part forms a niche, with an arched vault, composed of a single stone. A statue on a pedestal, placed on the highest step, occupies the lower niche. The statue, in the higher niche, was placed between two small columns, which upheld a richly sculptured triangular frontal over the statue but at a slightly lower level than the capitals.

The sanctuary, which occupies the extreme third of the temple, is raised 13 f. above the level of the Naos. The façade was preceded by a flight of stairs divided into three portions by two balustrades which have disappeared. The small square pilaster, forming the first part of the left hand balustrade, still exists, the

three sides bear bas-reliefs representing three bacchantes dancing the " danse du ventre ". The façade of the sanctuary was composed of two corinthian pilasters standing at a distance of 6 feet 7 from the lateral wall and united by an arcade half their height, sculptured with acorns (only half of the left hand pilaster stands, while fragments of the arcades strew the ground). Under the right arcade is a door opening on to a staircase which leads down into two rooms built under the sanctuary, in which were hidden the precious donations of worshippers. Under the left arcade, a flight of steps leads to the table on which the offerings were placed.

In the center, there was another flight of steps, on each side of which were the socles of two niches, which have, since then, disappeared, adjacent to the two pilasters already mentioned. The bas-reliefs representing dancing bacchantes were very finely sculptured but unfortunately have fallen into decay.

In the center of the sanctuary stood the statue of the God, raised on steps, surmounted by a dais, upheld by small columns aud small pilasters, slight traces of which remain.

Two great pylones, with their capitals decorated with lotus, stand on each side of the principal entrance door of the temple. Each pylone contained a winding staircase, but the southern pylone is half ruined. The staircase of the northern py-

lone is composed of 89 steps, the last sixteen being hewn out of one stone. These staircases lead to the terraced roof, of which only a small part above the columns of the pronaos and four columns of the peristyle remains. Once destroyed, it was rebuilt by Sultan Kalaon, who used it as a fortress, as loop-holes were made in its walls. The stones with arabic inscriptions date from the reign of this Sultan.

Ancient coins represent the temple with outer columns and a large staircase, with a pyramidal roof of wood covered with tiles. The discovery of a Greek cross, on a pedestal, in the southern wall, supposed to have been put there during the reign of Theodosius the Great, has led to the belief, that this Emperor converted this temple into a church.

These are only a few details about this beautiful building, very incomplete however, the tourist will admire its marvellous architectural beauty.

**The Arab Fortress.**— The massive masonery of these temples tempted the Arab conquerors to use them as a fortress. They built towers provided with loop-holes; and in places, which needed fortifying, they built parapets, machicoulis, and strong walls; their work is remarkable for its great symmetry and the tremendous size of the stones used. They dug deep moats around the walls, making Baalbek almost impregnable; and its citadel, one of the best in Syria, withstood the attacks of all the Cru-

saders. The Arab conquerors built also mosques, apartments, baths, ovens, and stables inside the citadel, using small stones as building material. Besides digging several deep reservoirs for the water, they also brought water over the ancient Roman acqueduct in clay pipes. The Arabs occupied the citadel until the middle of the 18th century. It was destroyed by earthquakes at that epoch and deserted, and, until the Germans came to begin their work of excavations, represented nothing but a sad heap of ruins.

Archæologists believe that the Arabs were the first to use the temples as a fortress, but this is not my opinion. The Byzantines, before the Arab conquest, had already begun to transform it into a fortress. It was they, who pulled down the wide flight of steps leading to the Propylæa. They, too, walled up this entrance. This is one of the reasons, if not the principal one, why they oriented the abses of their basilica from the west to the east. I shall deal later on with this subject.

The greater part of the fortifications, in their present state, are of a recent date. The Arabic inscriptions, which one finds there, prove that they were completed during the reign of Sultan Salah-ed-Din and his successors.

The principal building, left by the Arabs in the citadel, is a tower, built partly on the site of the flight of steps, leading to the temple of Bacchus. Composed

originally of three stories, only two remain at present. A fine gate, conical in form and of Moorish style, leads into the tower. On crossing through this gate, one comes to a wall, having in its left side a door leading to the lower story. There is a space of 3 feet between these two walls, reaching up to the third story. The besieged, from the machicoulis on the third story, could throw down, upon their enemies, all sorts of missiles and projectiles. The staircase, leading to the lower story, is partly destroyed. One portion of the southern wall is formed by the stylobate of the temple.

The first floor contains three rooms with several loop-holes in the walls and four arcades. The door, leading to the second floor, is to the left of the principal entrance. Some steps lead to a large symmetrical hall, with four rooms in the four angles, joined by two arcades, with loop-holes on either side. Only three of these rooms have loop-holes; the fourth, on the right of the entrance, is very small, without any opening and supports a handsome cupola; it probably served as a prison, and is still known as Habs Eldamm (the prison of blood). In the room situated to the left of the entrance is a cistern reached by stairs which have been destroyed. As this story is built in the form of a cross, it has been thought, by some, that this tower was intended for a church; but this is not exact; every thing here shows clearly that it was due

to arab workmanship. The third story, which was surrounded by parapets, has been entirely destroyed.

**Subterranes.**—After having visited the temples, the tourist makes his exit through the southern subterrane, built under the court of the Altar. We have already said, that these subterranes were only built with the intention of raising the temples above the level of the surrounding grounds.

Under the porticos and exedras of the great court of the Altar are two parallel subterranes. The exterior subterrane was divided into rooms with doors opening outwards. I believe these rooms served for lodging the poorer class of pilgrims. The interior subterranes were used as stables for the animals or the cattle intended for sacrifice.

The southern subterrane, by which one leaves the ruins, and the northern subterrane which is parallel to it, are each 400 ft. in length and 16 ft. in width. They communicated by a third transversal subterrane. All three are built of stones, forming a vast vault. The stones of these subterranian buildings must have been used, roughly hewn, and were shaped after they had been put in place, as some have been partly finished and others left untouched.

Many of the keys of the vaults bear inscriptions and figures of Deities. In the vault of the first southern subterrane can be seen the figure of Hercules with his club and nearby an inscription bearing the

two latin words: DIVISIO MOSCHI, the same inscription is also repeated at the eastern extremity of the northern subterrane, where there are also some illegible letters. Judging by the letters employed, one believes them to have been engraved by the workmen during the reign of Caracalla, who was supposed to have partially completed these subterranes, and who delighted in being represented as Hercules. Further on, several figures are to be seen; first, that of Diana with the crescent, then the bust of Hercules, and finally, at the extremity of the vault, a decorative figure of one of the marine divinities. On the key of the vault of the northern subterrane, one notices the head of a Medusa.

The rooms, forming the outer part of the southern subterrane, are simple in style, with the exception of the one facing the transversal subterrane. A window, opened in one of the walls, is used as a door. The ceiling is considered one of the most beautifully sculptured existing. It is covered with hexagonal and triangular caissons carved with figures. On the northern side, by which one enters to-day, are three finely carved niches, the central one is surmounted by the figure of a naked child. A portal, composed of three doors separated by two square columns, with doric capitals, leads out on to the outern grounds.

**View of Acropolis from outside the walls.**— In order to have a complete conception of the ruins, it

is necessary to walk round the walls. On leaving the Acropolis by the subterrane and proceeding towards the south, one notices the high wall of the great court of the Altar, and the portal of the subterranian chamber already mentioned, two pilasters divided this portal into three entrances, all of which have been blocked up by the Arabs; further on is the door of another subterranian chamber; and then, just in front of the temple of Bacchus, is a wall, built in the middle ages on the site of the steps of this temple, joining the last court to the tower built by the Arabs. Further on, one stops before the southern peristyle of the temple of Bacchus, built on a splendid basement. These fortifications, added by the Arabs, connect it with the western part, and, in the southern angle, is a tower, bearing two inscriptions in arabic; the higher one, dating from the time of Bahram Shah, the grand nephew of Salah ed Din; the lower one, dating from the reign of Elzaher Barkook, who had the moats repaired. The fortifications of the Arabs stretch on to the famous **Trilithon** to which they form a striking contrast. This Trilithon, which is also called the *Cyclopean wall,* forms the western part of the wall of the terrace surrounding the temple of Jupiter on the outside (see p. 115). Three layers of the foundation were brought to light, when the Arabs dug out the moats; above these, one sees one layer of six blocks of stone (each 33 ft. long. and 14 ft.

high), which were intended to support the profile of the basement of the terrace; higher still are the three famous stones, which were intended to support the last row, which should have been the higher profile of the terrace, but was never built. The first of these blocks to the right measures 65 feet in length, the second 64,10 ft.; the third 63,2 ft. They were all three 14,6 ft. in height and 12 ft. in thickness. Each block is about 350 cubic yards and a weight of about 720 tons. Fifty of these stones, when placed in a row, would measure one kilometer in length; in spite of their immense size, they are so accurately placed in position and so carefully joined, that it is almost impossible to insert a needle between them. One cannot fail to be impressed by the size of these huge blocks of stone of which no description will give an exact idea, these stones being the largest ever used by man.

Above these blocks, are the Arab fortifications, built as has already been said, of bases of columns, sculptured friezes and fallen fragments still bearing an inscription dating from the time of Bahram Shah.

Let us now turn northward. Another Cyclopian wall joins the Trilithon here and forms the northern part of the wall of the terrace. It is composed of nine stones, each measuring from 30 to 33 feet in length, 14 in height, and 10 in width. They form part of the same course and are on the same level as the six stones on western side. Another wall forming

the stylobate of the temple of Jupiter Sun is only 25 ft. behind the wall of nine stones. It is built of regular and well adjusted blocks of stone, on which stand the fortifications of the Arabs built on the nineteen bases of the columns of the northern peristyle of the temple. A door, opened later in this terrace wall, leads to the open space between these two walls, where may be seen some shafts of columns, originally belonging to the peristyle of the temple. No building has been raised in this open space as had originally been intended and as had been done on the southern side, because the foundations were not completed.

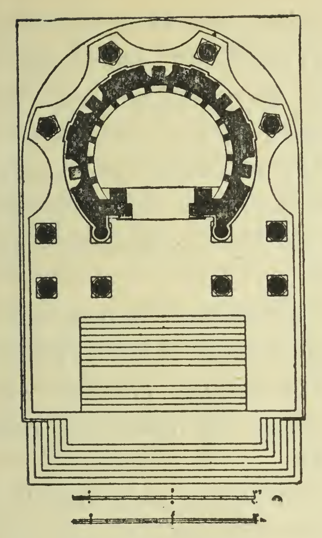
On the other side of this wall, one sees the enclosure of the great court, and lower down, the half blocked opening of the northern subterrane. The northern wall of the great court is in a good state of preservation; towards the middle of this wall, there is a door, which leads into a subterranian room and at the eastern extremity, there is another room in ruins with niches for statues. In front of this, and also in the eastern part of the wall, is the blocked door of the northern subterrane. Directly afterwards, one reaches the wall of the hexagonal court, in the lower part of which are to be seen some stones, which formerly belonged to an older building and which had been used in these Roman edifices; then comes the northern wing of the Propylea surmounted by a crenulated medieval tower.

On the East is the façade of the Propylea forming the ancient entrance to the temples, with two wings, having Corinthian pilasters on the external wall and the bases of twelve granite columns. These columns decorate the façade of the portico, to which lead a flight of steps built by the Germans after the old monumental model, only on a smaller scale. On three of these bases, one can still read the latin inscription already quoted. The stones of the lower part of this building are rough hewn and uneven, as it was formerly hidden out of view by the monumental stairs.

The second wing of the Propylea on the southern side is partly destroyed and the door leading into the subterrane is blocked up. Before reaching the door of the subterrane, from which we started to make the inspection of the outside wall, we pass along the wall of the hexagonal court, partly fortified, where two Arabic inscriptions are to be seen.

## Other Antiquities of Baalbek.

The temple of Venus or circular temple.— This sanctuary, about 600 ft. to the south of the Acropolis, is quite a small temple, well preserved and of most elegant shape; however, it threatens soon to fall into ruins, if steps are not speedily taken to prop it up. The semicircular cella is built above a substructure composed of five concaves, and the façade is reached by three flights of steps. Round the cella, ex-



Temple of Venus.

cepting to the side of the entrance, stood six monolithic columns of limestone, 26 f. in height and 9,10 f. in circumference with Corinthian capitals. These monolithic columns stand just above the curve of the concave vault of the substructure. Before the façade of the cella stood four rectilinial columns which were approached by steps. Of these ten columns only four remain. Between the columns, and in the wall of the cella, are niches, each having a semicircular vault, sculptured with the emblems of the goddess of the temple. The vault of the first niche on the eastern side is sculptured with the dove of Venus; on the se-

cond, Venus coming out of a shell with two little Cupids. On the third only a shell; the fourth is missing. Pilasters with corinthian capitals separate these columns from each other. Above these niches and the wreaths, is an architrave and a concave cornice, which joins the columns of the peristyle to the wall of the cella. The architrave and the cornice are beautifully sculptured.

At the two northern extremities of the cella stand two round pilasters with corinthian capitals on both sides of the sanctuary. This door was 19,9ft. high and 10,8 ft. wide, the monolithic lintel and jambs have fallen down.

Two rows of niches, separated by a sculptured cornice, were placed in the inner partition wall. The lower row is supported by a simple frieze, but the higher row consists of five niches, with small columns and frontals which are alternately triangular and arched. Only three entire frontals, and part of the fourth, remain. Directly above them is a sculptured cornice, surmounted by a few stones that originally formed part of a dome. This temple was converted by the Christians into a church, dedicated to Saint Barbara. The Moslems and Christians still call it El-Barbara. In the interior of the cella, one sees a Greek cross painted in a circle having to its right and left the motto of the Emperor Constantine " TOYTω NIKA " partially worn off.

THE LARGE MOSQUE.—On issuing from the temple of Venus, the road to the left leads to the large Mosque, a square building now in ruins. The Christians of the town think, that it was originally a church, dedicated to St. John, which the Arab conquerors converted into a mosque. In the interior are three rows of columns bearing no resemblance to one another; one of these rows is composed of eight enormous shafts of red granite, which originally came from the courts of the temple of the Sun. The ruins of a baptistery adjoin an arcade on the northern side, and there is a sculptured chalice in a room above the door of a chamber on the eastern side. A vast court surrounded by arcades and rooms leads to the northern side of the Mosque. In the middle ages it served as a college where erudite professors taught law and theodicy; students came for study there from all parts. In the center of the court is a square basin which had at each corner a column of precious porphyry. In the north western angle of this court are the ruins of a minaret of which the lower part was square and the upper part octagonal.

Several interesting arabic inscriptions are still to be seen in different parts of this mosque.

THE ANCIENT THEATRE.—The Jesuit Father Julien was the first archæologist to believe in the existence of a theatre at Baalbek, which he conjectured had stood on the site of the present Hotel of Palmyra.

The excavations of the German Mission have fully proved this surmise.

The present landlord of this hotel, Mr. Mimikaki, in digging the foundation of his hotel, found walls, some fragments of columns and several statues, among others one of an eagle without a head, and another of a child wearing a necklace which he is touching with his hand. Both of these were sent to Constantinople. The proprietor has also found the bust of a young woman a lion, crouching on the back of an ox, an hexagonal socle with a partly effaced greek inscription, broken shafts of columns, fragments of statuary, and stones bearing greek and latin inscriptions.

Mr. Mimikaki has also discovered a large doorway measuring 16 feet on the arch of which is the half broken bust of a woman. It was probably through this doorway that the actors and actresses entered the Arena. About 60 ft. along the road leading northward from the hotel, stand the ruins of a wall built of the big stones. The German Mission made excavations under it and found, at a depth of 6 feet, a door with a sculptured lintel opening to the south. It is believed that a smaller door exists on each side of this large entrance, but the Germans could not make excavations over a wider area because of the houses above it. However, they had been enough to enable them to draw the conclusion that this door was probably the entrance to the theatre, the door

and vaulted entrance were then closed up.

The Necropolis.— Many caves are to be found in the neighbourhood of the town and, although some of the tombs which they contain are phœnician in style, the majority are roman. The quarries are full of caves, made by the excavations of large quantities of stones for building purposes. Some caves are to be found in the town itself.

The principal necropolis lies 10 min. to the N. E. of the Acropolis, outside the ramparts in a place called Charaouni. This necropolis is composed of numerous vaults, mostly artificial, caverns and deep excavations hewn out of the rock, containing ancient tombs of every style (Phœnician, Greek, Roman and Byzantine). One of these excavations, situated to the East, is very curious, for it constitutes a veritable labyrinth; and one huge rock bears incomplete greek inscriptions.

On the slopes of the hill of Sheikh Abdullah, where the last houses of the christian quarter rise one above the other, are several fine roman sepulchral vaults.

The Quarries.— The road to Maallaka follows a southwesterly direction. The quarry, which provided most of the stones for the temples, lies to the right of this road, about five minutes outside the town of Baalbek. It is a large excavation, strewn with vertically hewn blocks of stone, which were to have been used

in the construction of the temple and ramparts. In the quarry are sepulchral caves probably containing the bodies of Christians, persecuted during the reign of Julian the Apostate. Condemned to hard labour in the quarries, these martyrs soon succumbed (See Sozomene and Theodoret).

At the entrance to this quarry, a little off the road, lies the enormous stone "Hajar el Hobla" (the stone of the pregnant woman), so named because of a legend told about it by the inhabitants. 69 ft. long, 16 feet wide, 13,10 feet high and 433 m. cube, this enormous stone weighs 915 tons. Although not completely detached from the rock, it is hewn and squared; quite ready to be placed besides those already in the enclosure wall by the same almost superhuman power wich was needed to transport them from the quarry. Monsieur de Saulcy has calculated that the combined efforts of 40,000 men would be required to move this enormous stone and wonders what power was employed in those early days to transport such a tremendous weight.

Another quarry, named Kayal, smaller than the first, lies twenty min. to the north-west of the Acropolis. Traces of use as a quarry are evident and several caves and fairly good specimens of sepulchral vaults can be seen.

## Building Methods.

The power which was employed to transport these gigantic stones and to hoist them so accurately into position, is unknown. This mystery, archæologists have vainly endeavoured to elucidate. Some assert that these stones were lifted into position by machines, of which the secret has been lost. Others maintain that a road, forming an inclined plane, was built between the temple and the quarry and these enormous stones were made to slide down on iron rails, wheels and stone rollers being used to diminish the friction. Some architects support this opinion believing that these stones could be hoisted to a great height by using scaffolding built with the trunks of great trees and machines resembling the crane of today. In all these blocks and in the columns are holes either square or oblong, large on the inside of the stones; the hooks of the crane-like machine caught into the square holes and through the oblong holes iron rings were fastened into the stones by fork-shaped pieces of iron. To these rings, chains or ropes for draging or lifting the stones were fastened. But there is one serious objection to this hypothesis. This road must have been built of stones of a certain size covering a considerable length; how then can we account for the fact that no traces of this road remains? We are forced to come to the conclusion that in spite of these

various hypothesis this problem has not been solved. Astonishing as the problem of the transport of these huge blocks seems, one is still more amazed at the precision and exactitude with which they are placed in position. One cannot pass a sheet of paper between any two of them. Considering the height at which these blocks are placed, it seems impossible to have used machines for lifting them with all liberty.

A solution of these problems is perhaps to be found in the fact that the tyrants of those days held in little esteem the lives of their slaves and captives.

But after all these are only suppositions.

*
* *

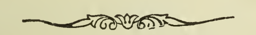
This is all the information which we are able to give concerning the ruins of Baalbek and the interesting relief it contains. The traveller must judge personally of the beauty of these buildings. Before these gigantic monuments one admires the wonderful works which the genius of man has conceived and executed.

# CHAPTER VII.

## Ancient Inscriptions.

In the French edition of 1896, I published 27 Greek, Latin and Arabic inscriptions with notes. In the arabic edition of 1904 and 1908 another seventeen were added. To the German edition of 1900, a Latin inscription found in the garden near the quarry containing the " stone of the pregnant woman ", was added. Besides these I have found two Latin inscriptions, one on the ramparts of the town, the other on the cippus in the orchard of Al-Midan, to the west of the town. These last two, were published in the review of " Al-Mashriq " (Year VIII p. 313). Finally, I have discovered a Greek inscription on a large flat stone, above a circle, within which is a Byzantine cross. I asked Father Ronzevalle to publish this last inscription.

Instead of repeating all these inscriptions, I refer the reader to the different editions already mentioned.



# APPENDIX.

## I.—The Roman roads in and around Baalbek (1).

Who knows to what degree of civilization and prosperity Baalbek attained in olden time ? Its good climate and pure water and the religious fervour with which these pagan gods were worshipped, all combined to make Baalbek a great center. Artists and workmen were attracted by the promise of work and thousands of pilgrims visited it for worship.

These were sufficient reasons to cause Baalbek to become one of the richest and most prosperous town of Syria. Situated in a fertile and well-watered region, the town overlooks a vast plain, which produces the best grain and most luscious fruits. The plain is surrounded by high mountains covered with cypress, cedar, pine, oak, juniper, and turpentine forests, where large flocks of goats and sheep graze. It is to this part of the country that the verse of the Bible refers, calling it " the land overflowing with milk and honey ".

Besides this, Baalbek occupied an important strategic position among the most important towns of those days, situated at a distance of two days journey from

---

(1) An article published in arabic by the author in the review Al-Mashriq, tenth year, p. 34.

Tripoli, Jebeil (ancient Byblus), Beirut, Sidon, Damascus, Homs (Emesa), Maloola and Yabrood. Naturally, Baalbek became an important center, a market frequented by caravans, business men and dealers from all countries, which export their produce to distant regions.

So doubtless the town of Baalbek was founded at an early epoch although no trace of any monument built by its earliest inhabitants remains. Is it possible that the Phœnicians, the most active, industrious and most enterprising people, with commercial connections in all parts of the world, could have overlooked the advantages offered by the situation of Baalbek? Certainly not. All these reasons, and the Phœnician name by which Baalbek was known, are sufficient proof, that it is one of the most ancient towns of the world. All the commerce carried on between the towns situated on the banks of the Euphrates and in the valley of the Orontes passed by Baalbek. The railway line connecting Aleppo and the basin of the Euphrates passes by Baalbek. Baalbek was in constant touch with other great towns with which it communicated easily thanks to good roads. As no vestige of Phœnician roads exists, one is tempted to believe that they could have done very little beyond a little levelling.

The governors of the provinces during the Roman period, intending to make their roads resist the effects

of time and weather, had them covered with small stones and sand mixed with cement. Thus making it possible to transport right into the town itself all the implements and goods necessary to complete such immense buildings.

But time and neglect have completely destroyed most of these roads. However, Father Lammens, a distinguished archæologist, has discovered parts of this road which the Romans had built between Jebeil and Baalbek. The road crossed the Lebanon heights above Akoora and reaching lake Yammooneh broadened out and became one of the best roads on that side of the mountain. Unfortunately, on the western slopes of the Lebanon no traces of this road remain. One wonders whether this road existed before the Roman conquest. In this case it is certain that the Romans restored and widened the road, because of this we have a proof in the inscription of Domitian Caesar, dating from the end of the first century of the Christian era. This inscription was found in the place called *Darjat Mar Sima'an* (the steps of St. Simon) (1).

If this road really existed, it must have been used by the Romans in transporting the enormous columns of granite brought by boat from Assuan in upper Egypt to Jebail, then they must have beed placed on strong carts drawn by oxen, and taken to Baalbek.

---

(1) Al-Mashriq, vol. II. p. 439.

Not long ago, a conversation on this subject with Father Lammens revealed to me, that he shared my doubts as to the existence of this road between Jebeil and Akoora. The construction of a road across such high and rugged mountains full of precipices was impossible in those days. Father Lammens is persuaded that the inscriptions mentioned refered to the boundaries of different territories.

He is inclined to believe, that a road between Sidon and Baalbek existed, passing over the heights of southern Lebanon and crossing the plain of the Becca; according to him, this would have been the road along which the Romans transported the granite columns to Baalbek. However, he admits that he has found no trace of a Roman road in this part of the Bekaa.

But quite by chance I discovered the parts of a Roman road, which connected Baalbek on the one side, with Tripoli, an important Syrian port, and Homs on the other side. Homs was then, as at present, a town of the desert and a great center for the tribes that camped, in the vast plains stretching between Tadmor (Palmyra) and Bagdad.

In July 1906, I examined fragments of various stones recently discovered at “ Tellet ed-Deir ” (Hill of the convent), a place lying to the east of Jabbooleh situated 20 min. above the station of Leboeh. I discovered a large Byzantine cross on a flat slabe of pummice stone ; fragments of shafts and socles ; a big stone

now transformed into a mortar but which originally formed part of a column 1 m. 50 in diameter. Here are two circular monuments of pummice stone, empty in the center and cemented with mortar. Here also is a mill stone of one block 1 m. 70 and 44 cm. in diameter square at its base; it had originally a Latin inscription which the mason who made a millstone of it purposely effaced. But this inscription has been engraved again elsewhere on the stone. The fine lines occupy a space 45 cm. in length and 25 cm. in breadth. The handsome letters employed measure each 5 cm. in length.

It reads as follow :

DDNNΓLVALERIO
CONSTANTIOET
GALERIOVALERIO
MAXIMIANOCAESS
CCLIVLAVCHEL
XVII

*D(ominis) n(ostris) Fl(avio) Valerio Constantio et Galerio Valerio Maximiano Caes(aribus) C(o)l(onia) Jul(ia) Aug(usta) Hel(iopolis) XVII.*

This inscription proves the existence of a Roman road, which was either built or restored during the reign of the Emperor Chlore Constantine and had forced Diocletian and Maximian and Galerius Maximianos, after they had gained absolute power, to abdicate (305 A. D). The inscription also states that the dis-



A statue in lime-stone, the best which exists
of Baal-Sun, the Heliopolitan Jupiter,
found near Palmyra and bought by the Imperial Museum
of Constantinople, in 1911,
thanks to the efforts of the author, and to the information given by him.



tance from the place where this millstone was found to the town of Heliopolis, honored by the name of Julia Augusta, was 17 miles.

It is certain that this road reached as far as Homs crossing the plains and running parallel to the Orontes, a branch road crossing the country of Akkar, stretched as far as Tripoli.

The inhabitants of this part of the world have assured me that in a place called Shookan, dependent on Ras Baalbek, the traces of an ancient road, destroyed by time, can still be seen. Masses of cemented stones, which seem to have formed parts of this Roman road, are visible at intervals, as far as the bridge built over the Orontes below Hermel. From there on, the road stretches across the plain in the same direction as the present great road, leading to Homs.

The other road of Tripoli crossed the bridge over the Orontes and then branched off from that leading to Homs, across the valley of Khaled above the village of Akroom; finally joining the road, which connected Homs and Tripoli, at the place where the present carriage road passes.

Many eye-witnesses have assured me that when levelling this carriage road, several parts of the old Roman road were discovered.

If one could prove that this Roman road existed (as it most probably did) between Baalbek and Tripoli,

it would certainly have been the one used by the Romans in transporting the granite columns from the sea port to Baalbek; because it would have been shorter and more level than the road supposed, by some persons, to have connected Baalbek with Sidon and Tyre. There is no proof of the existence of this road.

## The Heliopolitan Triad.

### NEW STUDY—DOCUMENTS (1).

A few years ago Professor Perdrizet, Archæologist, wrote an article in the *Revue des Etudes Anciennes,* saying that the Heliopolitan Baal was not a single divinity in one person but a triple divinity or Triad, like so many other Phœnician divinities. As history has made no mention of the two other gods that shared the divinity of Baal, we can only study the monuments erected by the Greek and the Romans in honour of their own gods, which, according to their custom, they always substituted for the native ones.

According to an inscription found in Athens, Jupiter, Venus and Mercury formed a Triad. The hypothesis of Mr. Perdrizet is founded on the discoveries, which Father Ronzevalle has made in the ruins of the temple of Baal at Deir el-Kalʿa, near Beirut. Father

---

(1) Article published by the author in Al-Mashriq, X, p. 168.

Ronzevalle found there another inscription dedicated to the god of Baalbek under the three names: *Iovi Optimo Maximo Heliopolitano, Veneri, Mercurio, etc.* (1)

After this discovery, Mr. Perdrizet no longer doubted that the god of Baalbek was a Triad and he now knew their names. Another inscription found at Zelhaussen (Hesse), a dedication to the same three divinities, Jupiter, Venus and Mercury, confirmed this belief (2). One other dedication to the same three divinities was discovered by Father Jalabert at Shweifat, a village lying to the south of Beirut. But it is very astonishing that all these inscriptions should have been found outside Baalbek. Within the town itself, the center of the worship of this Triad, which spread abroad into all countries, not a single inscription mentions either Venus or Mercury. Jupiter's name is alone mentioned. Of all the numerous inscriptions brought to light by the German Mission, not a single one mentions Venus or Mercury. All of them simply mention in their dedications, Jupiter the Mighty Heliopolitan (*Iovi Optimo Maximo Heliopolitano*). How is it that the builders of the temple, should have so completely neglected to mention the god and goddess who shared with Jupiter divinity

(1) Les dossiers de P. J. Mariette. Note on the Triad adored at Heliopolis, by Mr. Perdrizet, p. 35.

(2) M. F. Cumont, cf. Musée Belge, 1901, p. 149.

and honors, and associated with him represented the native Baal? Nowhere is their name to be found neither on a cippus nor a pedestral. Their very existence would have been ignored, were it not for the inscriptions of Athens, of Zelhaussen, of Deir el-Kal'a and of Shweifat.

This omission struck Father Jalabert, the distinguished archæologist, and he began examining minutely the inscriptions engraved on the bases of the three columns of the Propylæa, forming the magnificent entrance to the great temple of Jupiter. The text adopted by the Archæologists did not satisfy him. They had agreed that the dedication on the bases

M·DIIS HELIOPOL· PROSAL

ought to be completed thus:

*Iovi Optimo Maximo et Diis Heliopolitanis* or: *M(agnis) Diis Heliopolitanis.*

After having examined attentively the text, measuring exactly the space, which the effaced letters must have occupied, he came to the conclusion, rightly, that five letters were missing, namely I·O·M·H·V· and that the letter M, which is intact, formed part of the word *Mercury*. So that if the dedication were reconstructed it would read thus:

*Iovi Optimo Maximo Heliopolitano, Veneri, Mercurio, Diis Heliopolitanis.*

Father Jalabert admits that the impression I sent him seems to bear evident traces of a V· (Venus) followed by a dot before the M· (of Mercury). The hypothesis of Father Jalabert receives a further confirmation. This inscription was in a better state of presentation at the time of De la Roque's visit to Baalbek in 1722. The impression he took is: M·V·M· DIIS HELIOPOL· etc. Another copy sent the 2nd of October 1765 to Mr. le Comte of Pontchartrain by Monsieur Poullard, French vice-Consul at Tripoli, although incorrect, gives the initial letters of the names of Venus and Mercury (1).

It is certain that the reconstructed text of Father Jalabert is correct. The Romans did not entirely neglect to engrave the names of these three divinities forming the Triad of Baalbek in the temple dedicated to them, the center of that worship which was to become so universal throughout the provinces of the Roman Empire.

Father Jalabert believes that, until the third century, the Heliopolitan God was represented by Jupiter and Venus, Mercury being added later on, to complete the Heliopolitan Triad. This would explain why the name of Mercury is so rarely associated in

---

(1) Inscriptions Gr. et Lat. de Syrie, (Extrait des Mélanges de la Faculté Orient. de l'Université St. Joseph, Beyrouth, p. 175-178).

the inscriptions with those of Jupiter and Venus.

The name of Jupiter, the mighty, was alone engraved in these dedicatory inscriptions, as he was held in far greater esteem than Venus and Mercury.

The name of Venus does not appear with that of Jupiter on any inscription. During the last excavations, a cippus, dating from the reign of Gordianus, in the middle of the third century, was found in the great court of the Altar. The dedicatory inscription on it only bears the name of Jupiter, but no other gods are mentioned. This is the copy of the dedicatory part of the inscription :

I·O·M· HEL· PROSALVTE D·N·IMP·

CAESAR· M·ANT·GORDIANI etc.

*
* *

The inscriptions quoted are the only indications we have of the worship of Mercury in the temple (no old manuscripts mention Mercury, and, were it not for the researches of Monsieur Perdrizet and Father Jalabert, no light would have been thrown on this subject). But I have recently had the pleasure of discovering personally a new proof of the worship of Mercury in Baalbek. Quite by chance, a large stone buried beneath a building, behind the cathedral, where formerly were the southern ramparts of the town drew my attention. On this stone were traces of let-

ters. On cleaning the stone thoroughly I found two latin words deeply engraved and easily read:

DEO
MERCYR·
*

Underneath was a sign which to the early Christians symbolized the cross (1); I believe this sign must have been added at a later date.

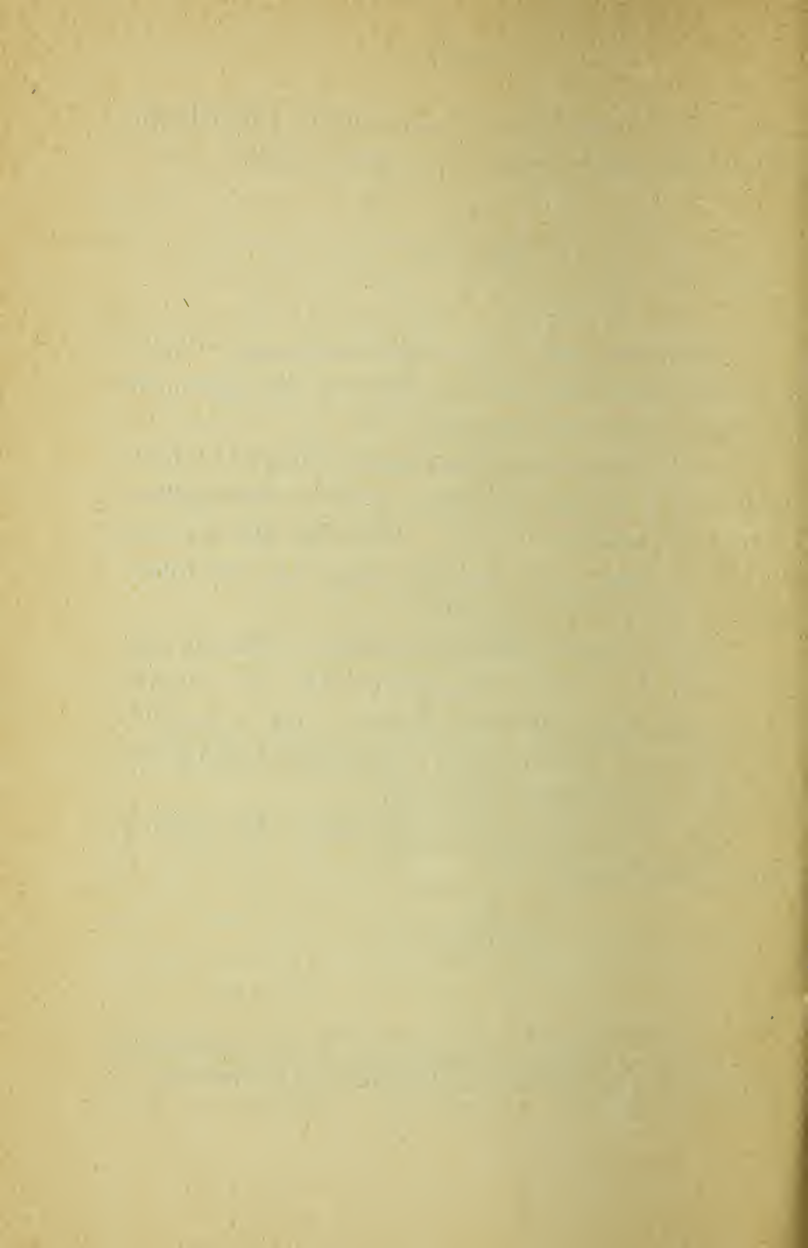
In this Latin inscription Greek letters have been used, as is to be seen elsewhere, in many inscriptions of the third century (A. P.). This, and the form of the letters, lead us to conclude that this inscription dates from the third century.

Now as regards the identification of these foreign gods with the native ones, it is evident that Jupiter represented Baal and Venus Astarte. Up to present, Archæologists have not been able to decide which native God corresponds to Mercury.

It is to be hoped that, with time, this mystery will be elucidated.

---

(1) Father Jalabert believes this sign to have represented a thunderbolt or to have been simply intended as an ornament.



# CONTENTS.

## CHAPTER V.

### BISHOPS, SAINTS AND ILLUSTRIOUS PERSONAGES OF BAALBEK.



## CHAPTER VI. — THE ACROPOLIS AND OTHER ANTIQUITIES OF BAALBEK.

